

THE HISTORY OF ANCIENT AND MEDIEVAL NEPAL

In a Nutshell with Some Comparative Traces of Foreign History

1972

BOOK 1

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Published by the Authors

First Edition 1000 Copies
1972 A. D.

4'5

Printed at HMG Press, Kathmandu



The Index Map of Nepal and Her Situation



The Position of Nepal in Asia



His Majesty King Birendra Bir Bikram Shah Dev of Nepal

Preface

This book 'History of Ancient and Medieval Nepal' does not claim to be a revealing book which seeks to throw light on the so-far unrevealed historical facts or on the controversial topics. It has been written on the basis of facts and figures so far published or handed down to us through the untiring efforts of the research scholars who have devoted their time and energy to the fact-finding activities which consist in excavations or the study of ancient stone tablets and other available sources of the history of Nepal. If it does not claim to incorporate any research work of the authors, the question may arise-why this book just to swell the number of books already existing in the market ?

This book would not have been written, had there been nothing specific about it. What we have tried to do in this book is to make a comparative study of foreign history as well. This. we hope, will not only enable its readers to know about Nepal history but also to compare the contemporary events in other countries and to read the trends in Nepal History and those in the history of other countries. The readers, as for example, will see how Nepal had reached its height of civilization in the mediaeval period while Europe was steeped in the darkness of ignorance.

Our aim is to write Nepal history in the context of world history, wherever possible. We do not know how far we have succeeded in our attempt. We do not know how far this book written in a nutshell will serve our aim. We leave it entirely to its readers to judge the book by its merits.

That the book may prove a helpful guide to the students, synopsis and chart on each and every chapter have also been given. To make the book more interesting, some pictures are also given. Index forms another worth-mentioning feature of the book.,

Foreigners too, we hope, will find the book informative and interesting, since it gives them a peep into the history of Nepal in context with the Indian, Chinese and European histories.

Introduction

Like all other countries of the world, Nepal has also its pre-historic period, shrouded in obscurity. Its records of early times are as legendary as those of Homer and India. In the absence of facts and figures and other authentic records which help one to say something definitely about a particular historical event, one has to depend, whether one likes it or not, on myths and legends. Nepal has its own myths and legends to tell us of its origin. Regarding the origin of Nepal which, in the pre-historic period, was taken to mean only the valley of Kathmandu, Swayambhu Puran and Nepal Mahatmya have it to say that to begin with, Nepal was a lake with no outlet of water whatsoever. The valley of Kathmandu remained under water till Manjushree, a Bodhisatwa (potential Buddha) who came from China on pilgrimage sometime in Tretayuga to pay unreserved homage to Swayambhu which appeared on the lotus that grew out of the seed thrown in the lake by Bipasvi Buddha who came to Nepal sometime in the golden age, cut a rock through which the water of the lake flowed out, making the valley habitable.

The authenticity of the legend, though to a certain extent, stands when it is put to the test of geographical and geological survey. Naghrad (abode of serpents),–a name given to Ancient

Nepal-also goes to lend evidence to the fact that Nepal was once a lake. Ancient Nepal having thus come into existence was ruled over by the rulers of different tribes and clans which immigrated into the valley from time to time. Manjushree not only made the valley habitable but also founded a town which extended from the hillock of Swayambhu to Guhyeswari and was named Manjupattan after him. He then returned to China after having made Dharmakar (who had accompanied Manjushree to Naghrada,) King of Manjupattan. Dharmakara ruled over the territory in his own way, but as he had no issue, he made Dharmapal his successor. Dharmapal is said to have come to Nepal with Krakuchhanda Buddha. After him Sudhanwa a descendant of Dharmapal, Kushadhoj brother of King Janaka, and some other kings ruled over the country successively.

Later on, Nepal is said to have been ruled over by Prachanda Deva from Gaur (present Bengal). He is said to have been sent to Nepal by Kankamuni Buddha who came to Nepal on pilgrimage. Basupur, Agnipur, Bayupur, Nagpur and Shantipur-all shrines dedicated to the different elements of nature as earth, fire, air, water etc, which stand even to this day in the precincts of Swayambhu, are said to have been built by Prachanda Deva. After the death of Prachanda Deva, his son Shakti Deva ruled over Nepal.

After him Gunakama Deva and his son Simha Ketu ruled over the valley. Gunakama Deva is said to have founded the city of Kathmandu. According to some sources it was about 723 A.D. If we are to accept those sources, the city of Kathmandu was founded twelve hundred forty eight years ago. From this it can be affirmed that Gunakama Deva must have only extended the city and not founded it, but its authenticity still awaits research and investigation.

The time when the city of Kathmandu was first founded corresponds to the reign of Harsha Vardhan in northern India, and Pulkeshin II in southern India. China was then ruled over by Sui dynasty. It was about the time when the Great Wall of China was going to be reconstructed.

Yuga (Age)	Personages	Performances
Satya, (Golden) of 1,728,000 years' duration	Bipaswi Buddha	Sowing of lotus seeds in the Nagahrad or lake of snakes in the valley of Kathmandu.
Treta of 1,296,00 Years' duration.	Manju Shree	Making Kathmandu valley habitable by cutting a rock at Chobhar.
	Do Do	Founding of the town Manjupattan
	Dharmakar, King of Manjupattan	Pilgrimage to Nepal
	Krakuchchhanda with his follower Dharmapal.	
	Prachanda Deva	rules Nepal,--sent from Gaur by Kankamuni Buddha on pilgrimage to Nepal

Date	Ruler	
605 A. D.	Prachanda Deva,	built (1) Basupur, (2) Agnipur (3) Bayupur, (4) Nagpur, and (5) Shantipur
723 A. D.	Gunakama Deva	extended Kantipur, now called Kathmandu

Kiranti Dynasty

Though mention of Gopal Dynasty and Ahir Dynasty is found in the chronicles, Nepal enters into real historical era with the conquest of Kathmandu valley by the Kirantis. The Kirantis are said to have been the aborigines inhabiting Eastern Nepal and having their own administrative set-up. Under the able leadership of their chieftain Yalambar the Kirantis defeated

Bhuwan Singh, the last king in the Ahir Dynasty and brought the Kathmandu valley under their sway. Yalambar is said to be the contemporary of the Pandavas. When the battles of Mahabharat were fought between the Kauravas and the Pandavas, Yalambar with a view to siding with the losing party went to witness the battles. Shree Krishna knowing the intention of Yalambar and the strength and unity of the Kirantis thought that the Mahabharat war would be unnecessarily prolonged in case Yalambar sided with the Kauravas. So by a clever stroke of diplomacy Krishna cut off Yalambara's head.

It is said that Gautam Buddha visited Nepal proper during the regime of Jitedasta, the seventh ruler in the Kiranti Dynasty. Ashoka is said to have visited Nepal in about 250 B.C. during the regime of Sthunko, the fourteenth ruler of the Kiranti Dynasty. To commemorate his visit he got four "stupas" erected in four quarters of Lalitpattan. They exist even to this day. Ashoka's visit to Kathmandu is testified even by the fact that he gave away his daughter Charumati (who accompanied him in his pilgrimage to Nepal) in marriage to Devapal, a Kshetriya prince. She founded the town of Devapatan in memory of her husband, Devapal. She also got a Vihar (a nunnery) erected for herself and it was called Charumati Vihar after her. The nunnery and its surrounding area are now known as Chabahil.† The twentyeighth Kiranti king Patuka had to flee to Sankhamul two miles south-east of Kathmandu from his residential palace at Gokarna, owing to the repeated invasions of Somavamshis (lunar dynasty) who came from the western part of Nepal. There he built a palace known as "Patuko Palace"

† *Some have now begun to doubt the visit of Ashok to Nepal, his erecton of the 'Stupas' at Lalitpatan (modern Lalitpur) and his daughters marriage with Devapal.*



Ashoka's Stupa

Though nothing but a mound of the palace in ruins now exists, the place is still called Patuko. The last Kiranti ruler Gasti was, however, defeated by the army of Nimish, a prince of Somavamshi.

Kiranti Civilization

Nepal seems to have flourished socially, economically and religiously under the Kiranti rule. Traders from India, Tibet and China used to come down to Nepal for commercial purposes. Wool was then the chief commercial commodity. The visits of Gautam Buddha and of Ashoka also contributed to the social and religious development of Nepal. The Chaitya built by Ashoka contributed to the art and architecture and sculpture of Nepal.

The Kiranti rule seems to have covered a period of some three hundred years from the time of Mahabharat to the reign of Ashoka. The sixth century B.C. is one of the most important periods in the history of the world. It was the time of great religious stirring in many countries of the world. In China, Confucious and Lao Tse taught their different creeds which were codes of morality rather than mere religious faiths. Buddha and Mahabir revolted against the then existing religions and propounded their own doctrines which have been appealing to the mass. Jeremial proclaimed the doctrine of individual responsibility to the nation of the Jews and Zoroastrians whose founder was Zoroaster, moulded the life and thoughts of the Persian people. It was the time when most of the countries of the world were affected by the waves of new thoughts and doctrines. It was the period when ancient Mesopotamian kingdom became extinct and the Persian Empire rapidly expanded. It was in this very period that the Roman Republic came into existence and the Persians and the Greeks came in contact for the first time.

Dynasties	Kings	Events
Ahir dynasty		
Kiranti dynasty (from E. Nepal)	Yalambar	defeated last Ahir King Bhuban Singh and occupied Kathmandu
	Jitedasta	Gautama Buddha visits Nepal

Dynasties	Kings	Events
Kiranti dynasty from E. Nepal	Sthunko	Ashoka's visit to Nepal (250B.C.) His daughter Charumati's marriage with Devapal and her founding the town of Devapatan and erection of Charumati Bihar.
	Patuko, (Of Gokarneswar)	fled to Sankhamool; repeated invasions of Somavamshi (lunar dynasty)
	Gasti (last ruler)	defeated by Nimisha, a Somavamshi Prince.
Soma dynasty	Nimisha (Nimistakar Varma)	built a palace at Gokarna, got a four-faced Linga of PashupatiNath erected, also built a palace at Godavari, Godavari Mela started from his time.
	Bhaskar Varma	conquered modern Orissa and other territories, donated money and jewels to Pashupati Nath.

Soma Dynasty

The Rajputs belonging to the Soma dynasty in order to shelter themselves from the invasions and the growing influence of the Mughal Empire came to the western part of Nepal and established their own principality there. Kiranti kings were ruling over the Valley, but Gasti, the last Kiranti king, being very weak, had to suffer defeat at the hands of Nimistakar Barma (Nimish I) who came from Soma dynasty. He got a palatial building built in the forest of Gokarna, now a picnic spot about five miles north-east of Kathmandu. He got a four-faced Linga of Pashupati Nath erected and established. He got a new town built in place of the old town of Bishal Nagar. Nimisha got a palace built at Godawari, too.

Bhaskar Varma was the last ruler of the Soma dynasty. He came out to be a great conqueror. He conquered modern Orissa and many other territories. He donated a lot of money and jewels to Pashupati Nath. As he had no sons and daughters to succeed him, he adopted Bhoomi Varma, a Lichchhavi Kshetri, of the Solar Dynasty. So after Bhakar Varma began the reign of the Lichchhavi Dynasty.

When Soma Bamshi rulers were ruling over Nepal, Gupta rulers seem to have been ruling over India. It was the time of Constantine in Rome, It was the time when Christianity was

triumphantly spreading over Europe. About this time there was unrest in China owing to the scramble among political leaders for power.

Lichchhavi Dynasty

The Lichchhavis who were ruling over Baisali (modern Muzaffarpur) after having suffered defeat at the hands of Lichchhavis who ruled over Raj Griha seemed to have migrated to Nepal.

Bhoomi Barma the adopted son and successor of Bhaskar Varma got a palace built at Baneswar and ruled over Nepal. King Chandra, Jaya, Barsa, Sarva, Prithvi, Jestha, Hari Siddhi and Hari Dutta ruled over Nepal successively. During the reign of Hari Dutta the practice of worshipping four Narayans and of taking a bath at Shankhamool on a particular day was observed. Brisha Barma, another king in the Lichchhavi dynasty, espoused and spread Buddhism. He established a Manju Bahal (a monastery known as Manju Vihar) and Bande Gaon at Chabahil. It was in his regin that a man Prachanda Deva by name came from Gaud and built a Swayambu Chaitya. After him Shankar Deva became king. It is written in family chronicle that he was named Shankar Deva in memory of the visit of Sankaracharya in Nepal. After Shankar Deva, Dharma Deva became king. His son Mana Deva is the most famous Lichchhavi king.

Mana Deva I:

Mana Deva I seemed to have reigned from 520 B. E.-549 B.E. (464 A.D.-491 A.D.). His father died when he was a small boy. His mother Rajyabati, because of her love for her son, gave up her idea of being a Satee (i.e. the practice of emoluting oneself along with one's demised husband). Finding a boy king on the throne, the Thakuri Chieftain in the eastern province rose



Swayambhoo

in rebellion with a view to becoming independent. Mana Deva, when he heard the news, marched with a huge army towards the east to suppress the rebels. By his superior skill in warfare he defeated the rebels and brought them under his control. He then marched westward, defeated the Mallas on the other side of the Gandak and captured Nabalpur. As a result, Mana Deva's kingdom extended to the other side of Gandaki on the west and Koshi in the east. After having returned to the capital triumphantly, he performed many Yajnas and gave away a lot in charity to the Brahmans. Changu Narayan was worshipped with great pomp and grandeur. He got other temples also built. This evinces his interest in architecture. As he was sincerely devoted to his mother, in almost all the temples he built he has got it written that they were built for the greater accumulation of merit for his mother. Though he was a follower of Vishnu, he was tolerant to other religions. Buddhism also received favourable treatment and impetus under his reign. He got a palatial building named Mangriha built for his residence. Later, it became a centre of administration for the Lichchhavi kings. It is said that it was situated somewhere at Gokarna. He got coins minted in his name and engraved Mananka on them. Trade with India and Tibet also flourished during his reign.

After Mana Deva, his son Mahi Deva became king. His son Basanta Deva succeeded him. After him Udaya Deva, Mana Deva and Gunakama Deva ruled over Nepal successively. Then came Shiva Deva. A man named **Amshuvarma** was invested with plenipotenciary power for administration. Shiva Deva became a nominal figure-head. In and from 598 A.D. Amshuvarma got coins minted in his own name and himself assumed the title of Maharajadhiraj. He belonged to the Thakuri dynasty. Shiva Deva, seeing his administrative ability and prowess gave him his

daughter in marriage. Amshuvarma became the de facto ruler. Shiva Deva got a nine-storeyed palace called Kaliashkut Bhavan built at Gokarna. The beauty of the palace is highly spoken of even by the Chinese pilgrim Huen Tsang. Kailashkut Bhavan became the centre of administration.



Amshuvarma

Amshuvarma was not only a man of valour but also a shrewd politician, a diplomat and a statesman. With a view not to burden the people with taxation he did away wih all sorts of taxes. He was also a man of letters. Under his patronage Nepalese art and architecture and literature developed. He was tolerant to other religions, though himself a Shaivite. He had equal regard for Shaivism, Vaishnavism and Buddhism.

His foreign policy: Harsha Vardhan in India and Tsrong Tsong Gyampo in Tibet were the contemporaries of Amshuvarma. Both Harsha and Gyampo were engaged in expanding

their territories. The independence of Nepal was in danger, but Amshuvarma by his clever stroke of diplomacy maintained the balance of power and kept his suzerainty intact. He contracted matrimonial alliance with Tibet by giving his daughter Bhrikuti in marriage to Tsrong Tsong Gyampo. Bhrikuti exercised her good offices in spreading Buddhism in Tibet. Because of her efforts, Buddhism took its root in Tibet. This matrimonial alliance besides strengthening the position of Nepal enhanced her prestige as well. Tsrong Tsong Gyampo also married the Chinese princess Wenchang. The Tibetans adored the Nepalese princess as 'Harita Tara' and the Chinese princess as 'Shweta Tara'. The marriage of Tsrong Tsong Gyampo with the Nepalese and Chinese princesses resulted in the opening of the routes from China to India via Nepal. It became the main thoroughfare of the Chinese travellers Fahien and Huien Tsang and the opening of the route must have resulted in the growth of trade and commerce and cultural intercourse between these countries. Amshuvarma died in 616 A.D.

The reign of Amshuvarma sees the progress and triumph of Christianity in England since St. Augustine, the missionary sent by Pope in Rome, landed in Kent in 597 A.D. It was also the time when the Franks (from whom France got its name) settled in France and western Europe and the Lombards ruled over Southern Europe and Eastern Europe was under Byzantine Empire. It was the time when the Mohammedans were carrying fire and swords in almost all parts of Asia.

Amshuvarma's Successors

After the death of Amshuvarma, Udaya Deva II, Shiva Deva's first son, was driven away and his brother Dhruba ascended the throne. Udaya Deva, thus driven, went to Tibet for help. Though Dhruva Deva was on the throne, Jishnu Gupta was the

de facto ruler of Nepal. He also got coins minted in his name and declared himself king of Nepal. There was thus dual government in Nepal. Narendra Deva, Udaya Deva's son, got help from Tsrong Tsong Gyampo of Tibet, defeated Jishnu Gupta and himself ascended the throne.

Narendra Deva (643-690 A.D.) was a very brave and courageous king. During his reign friendship between Nepal and Tibet developed very much. Nepal being the highway between China and India, pilgrims from China passed by Nepal. From the accounts given by the Chinese pilgrims and also by the then Chinese ambassador we come to know of the condition of the then Nepal. From the descriptions given we come to know that Nepal was then a prosperous and powerful country. King Narendra Deva was seated on the throne decorated with diamonds, pearls and other jewels. Courtiers were seated on the floor and a large number of soldiers stood at arms. Narendra Deva's reign synchronizes with that of Harsha in India and also the break-up of his empire after his death. Tsrong Tsong Gyampo ruled over Tibet and China was enjoying peace and prosperity under the Tang dynasty.

Shiva Deva II became king after Narendra Deva. He married Batsa Devi, the daughter of prince Bhogvarma of Mankhari and grand daughter of king Aditya Sen of Magadha.

Jaya Deva II—After him, his son Jaya Deva became king. He married Rajyamati, the daughter of Harsha Dev, the glorious king of Assam. He was a poet as well as a man of letters. He is said to have ruled from about 716-725 A.D.

The Lichchhavis seemed to have ruled over Nepal till 1155-56 B.E. (1098-1099 A.D.) After their downfall, kings belonging to the Karnatak dynasty ruled over Nepal.

Lichchhavian Civilization

The Lichchhavi period seemed to have developed in every respect. It is called a golden age in the history of Nepal. The Lichchhavi administration was well organized. The boundary of Nepal had extended beyond the Kathmandu valley. The Lichchhavi kings began to vie with the great kings of India in pomp and grandeur.

International Relationship

During the Lichchhavi period, Nepal had developed close relationship with India, Tibet and China. This relationship had its effect on the culture of Nepal as well. Nepal not only developed her trade with India, Tibet and China but also acted as a linking road for the development of trade between India and China.

Religious condtion

Buddhism had already spread in Nepal. But the Hindu Lichchhavi kings meant no harm to Buddhism. But because of the advent of Shankaracharya in Nepal many Buddhist scriptures were burnt to ashes, and many learned Nepali Buddhist monks fled to Tibet. Later on, they came back to Nepal and spread Tantric Buddhism. Because of the tolerant attitude of the Lichchhavi kings, Tantric Buddhism also flourished in Nepal along with Hinduism.

Society

Besides the Kirantis and the Lichchhavis, other tribes and clans as Avir (Ahir), Bhote, Karnatak, Mallas were also residing in Nepal but they were quite unaffected by the religious and communal fued. Because of their concerted action Nepal could evolve a new pattern of society.

Language and literature

Gupta script in Sanskrit is found in some of the inscriptions of the Lichchhavi period. Sanskrit might have been the court language, but common people used Newari and other languages. Amshuvarma's commentary or works of Sanskrit must have been written in Sanskrit. Lichchhavi kings were vastly learned in Sanskrit and they were great poets, too. Literature must have also flourished during the period. Astrology, medical science, religious scriptures were also highly developed during this period. Singing and dancing took place during festvals.

Art

Architecture reached its height during the Lichchhavi period. Kailashkut Bhavan, Mana Griha, the temples of Changu Narayan and Pashupati Nath bear eloquent testimony to this fact. These temples also show how highly sculptures and engravings were developed in that period.

The Lichchhavi period in the history of Nepal resembles more or less the Age of Pericles in Greece. As in the Age of Pericles literature, architecture, sculpture and the new pattern of social life developed in the Lichchhavi period. In like manner, the Lichchhavi period in Nepal history may be compared with the Elizabethan period in English history. As in the Elizabethan period trade and commerce developed under the Lichchhavi kings and Nepal also emerged a powerful state as other states of India.

Century	Period	Regime in Nepal	Personages and events abroad
Circa 10th to 3rd century B.C.	Kiranti period covering 350 years	Yalambar * * * * *	wars at Kurukshetra (Hastinapur) rise of Buddhism and Jitedasta Jainism in India



Changu Narayana (Champaka Narayana)



Pashupati

		Patuko	Confucius, Lao Tse (in China)
		*****	
		Gasti	Jeremiah (Jews)—Jeruselem Zorostrianism in Perth, Roman Republic set up
Beginning of 4th century A. D.	Soma Dynasty		Gupta Rulers in India; Constantine in Rome; Christianity spreading over Europe; unrest in China
4th & 5th centuries	Lichchhavi dynasty	Bhoomi Varma, Chandra, Jaya, and others down to Shiva Deva	Lichchhavis ruling over Vaisa—li; defeated by Ajatashatru of Rajagriha.
	Thakuri clan	Amshuvarma	Progress and triumph of Christianity in England, settlement of Franks in France and Western Europe; rule of the Lombards in South Europe; East Europe under Byzantine Empire; King Harshavardhana's rule in India; Tsrong Tsong Gyampo in Tibet, Amshuvarma's daughter Bhrikuti spread Buddhism in Tibet.
		Shiva Deva's son Udaya Deva driven away, Udaya Deva's brother Dhruba Deva	
		Narendra Deva	Harshavardhana's death and break-up of his empire after his

Dynasty	Date	King	Events
			death, Tsrong Tsong Gyampo in Tibet, China enjoying peace and prosperity under the Tan dynasty
Lichchhavi dynasty		Bhoomi Varma, adopted son and successor of Bhaskar Varma last Somavamshi ruler.	got a palace built at Baneswar.
		Kings: Chandra, Jaya, Barsha, Sarba, Prithbi, Jyestha, Harisiddhi, Haridatta.	Practice of worshipping four Narayans and taking a bath at Sankhamool.
		Brisha Varma.	espoused and spread Buddhism, established Manju Bahal, Bande Gaon at Chabahil.
		Shankar Deva	Prachanda Deva (Shantikar from Gaur, built the Swayambhu Chaitya.
		Dharma Deva	
	464-491 A.D.	Mana Deva I	suppression of the rebel Thakuri chieftain in the East, capture of Nawalpur in the west, religious toleration, built Managriha somewhere at Gokarna, minted coins in his name (Manaka), trade with India and Tibet, built temples and worshipped gods for the accumulation of merit for his mother.
		Mahi Deva	
		Basanta Deva	
		Udaya Deva	

		Mana Deva II	built 9 storeyed Kailaskut Bhavan at Gokarna.
		Gunakama Deva	Amshu Varma invested with
		Shiva Deva (de jure Ruler)	power, gave his daughter in marriage to AmshuVarma.
Thakuri clan		Amshu Varma (de facto ruler)	Double Government, minted coin in his own name (598 A.D. and assumed the title of Maharajadhiraja, gave his daughter Bhrikuti in marriage to Trong Tsong Gyampo, maintained balance of power against the expanding powers, opening of the routes from China to India via Nepal. growth of trade & commerce
		Shiva Deva's son Udaya Deva	driven away
		Dhruba Deva (brother of Udaya Deva (de jure ruler)	ascended the throne of Nepal. Jisnu Gupta (de facto ruler of Nepal) got coins minted in his name and declared himself King of Nepal. (double Govt.)
	(643-690 A. D.)	Narendra Deva, son of Udaya Deva with the help of Trong Tsong Gyampo	defeated Jishnu Gupta and himself ascended the throne: friendship between Nepal and Tibet strengthened.
		Shiva Deva II	married Batsa Devi, daughter of Prince Bhog Varma of Mankhara and grand-daughter of king Aditya Sen of Magadha.
	(716-725 A. D.)	Jaya Deva II	married Rajyamati, daughter of Harsha Deva, King of Assam.

Lichchhavi civilization

Golden Age in the history of Nepal.

Language and Literature etc.	Religion.	Art.	International Relationship with India, Tibet and China,
Sanskrit,	Religious scriptures,	Architecture (Kailaskut Bhawan) Managriha,	development of Nepalese trade with India, Tibet and China,
Newari & other lan— guages,	Toleration,	The temple of Changu Narayana, The temple of Pashupati Nath,	
Literature, Astrology,	Hinduism, Buddhism,	Sculpture engraving	Buddhist monks fled to Tibet only when persecuted under Sankaracharya,
Medical Science.	Return of Nepalese Buddhist monks from Tibet and Tantric Buddhism flourished		Shaivite from S. India.

Medieval Nepal
Malla Dynasty

Arideva Malla seemed to be the first Malla ruler in Nepal. No mention of the Malla kings before him is made in the history of Nepal. The word 'Malla' literally means a wrestler. It is said that Arideva Malla was very fond of wrestling. Once while he was engaging himself in wrestling, he heard the news of the birth of a son to him. As a son was born to him at the time when he was engaged in wrestling, he added the word 'Malla' after his name and from that time on Malla dynasty came into existence. But this story of the origin of the word 'Malla' is not so convincing for a number of reasons. First, the word 'Malla' is added to the name of Arideva. Secondly, the Mallas had their republican form of Government at Kushinagar, Pawa and in the neighbourhood of Vaisali before the sixth century B.C., and according to the Buddhist scriptures Buddha explained to his disciple Ananda the importance of the land of the Malla kings. From the inscription in the temple of Changu Narayan we learn that Mana Deva led a campaign against Mallapuri, the land of the Mallas on the other side of the Gandak River. The Chalukyas of the Deccan, the Pallavas of Conjiveram also used to add 'Malla' to their names. From all these reasons we can

say that the origin of the Mallas was ancient and was not invented by Arideva.

Arideva reigned from 1320 A.D. to 1344 A.D. After him his son Avaya Malla (1300 A.D.) became king. He was succeeded by Jaya Deva and Bheem Deva, Jaya Singh, Ananta Malla, Jayananda, Jaya Rudra Malla respectively. During Jaya Malla's reign in Nepal, Hari Singh Deva the sixth in the line of Nanya Deva invaded Nepal from Simroan Gadh (a corrupt form of Simadhanigu Gadh—a fort unfinished).

Hari Singha Deva

Hari Singha Deva was a king belonging to the Karnatak dynasty. He was ruling in Simroangadh when in 1324 A.D. Gayasuddin Tughlak in order to put down the rebellion of the ruler of Bengal marched towards Bengal via North Bihar. After having suppressed the rebellion, he returned home triumphantly and on his way back home he laid a strong siege on Simroan Gadh (a place in Mithila province—modern district of Champaran). Hari Singha Deva being unable to cope with the powerful king of Delhi and fearing that his daughter would fall into the hands of a Muslim king fled to Nepal without offering any resistance to the aggressor. The Malla king in Nepal being unable to fight with Hari Singha Deva fled to Banepa, and Hari Singha Deva ascended the throne. Bhaktapur was then the capital of Nepal. Hari Singh Deva did not, however, rule long in Nepal. Next year when he heard that Gayasuddin Tughlak returned to Delhi, Hari Singha Deva also returned to Simroan Gadh, making his son Moti Singh king of Nepal. Though Hari Singha Deva did not stay long to rule in Nepal, his conquest had its far-reaching effects. As a result of his conquest of Nepal, a new dynasty i.e. Karnatak Dynasty came into existence. The



Taleju

high officials who came to Nepal with Hari Singha Deva stayed on in Nepal to advise Moti Singh Deva in his day-to-day administration. A new element was thus introduced in the administrative system of Nepal. His conquest had also its effect on the cultural and social life of Nepal. He installed the image of Tulaja Bhawani he had brought from Simroangadh and built a beautiful temple for her. From that time on Tulaja Bhawani became the goddess dearest to the kings of Nepal. Hari Singha Deva also introduced the practice of worshipping one's ancestral god once a year. Both these practices are still in vogue in Nepal.

After Hari Singha Deva returned to Simroan Gadh, his son Moti Singh became king of Nepal. During his reign, the relation between China and Nepal was strengthened. Moti Singh in recognition of his friendship with China sent some valuable gifts to Peking. Shyam Singha Deva was the last king of this Karnatak Dynasty. He had given away his daughter in marriage to a descendant of the Mallas. As he had no son to succeed him, he had made his son-in-law his successor. As a result, the Mallas again came to be the rulers of Nepal. Ashoka Malla, a descendant of Syam Singha Deva's daughter, became king. Jayasthiti Malla was his son. Jayasthiti Malla from his mother's side belonged to he Karnatak dynasty and to the Malla dynasty from his father's side. With his accession to the throne of Nepal in 1350 A.D. the Malla Dynasty was firmly established in Nepal. He was married to Rajalla Devi, daughter of Nayak Devi. As she was the heir-apparent of Bhaktapur, Jayasthiti Malla also ruled over Bhaktapur.

Mediaeval Nepal

Malla dynasty

A. D.

1320-1344 Arideba Malla — first Malla ruler of Nepal, fond of wrestling; the origin of the epithet-Malla to Aridev on the ground of wrestling, not acceded by historians. Reasons.

1243 Abhaya Malla
Jaya Deva
Jaya Bheem Deva
Jaya Simha
Ananta Malla
Jayananda
Jaya Rudra Malla— Invasion of Hari Singh Deva from Simrongarh

Karnatak dynasty

Hari Singh Deva ruler of Simrongarh — 1325 Suppressing the ruler of Bengal by Gaya Suddin

fled from Simrongarh to Nepal (Proper) — Invasion of Simrongarh by Gayasuddin Tughlak

Malla King (Jaya Rudra Malla) fled to Banepa

Hari Singha Deva became king of Bhaktapur, the then capital of Nepal

Moti Singha — Hari Singh Deva returned to Simrongarh from Nepal after having made his son Moti Singha, ruler of Nepal

Effects of Hari Singh Deva's conquest of Nepal:

1. A new dynasty (Karnatik dynasty) came into existence.
2. Officials to advise Moti Singh in his day-to-day administration

Cultural and Social life:

a) Installation of Taleju Bhawani
b) **Practice of worshipping one's ancestral God**

Moti Singh— Relation between Nepal and China strengthened
Shyam Singh Deva married his daughter to a descendant of the Mallas.
(last Karnatak King)
For want of a son his son-in-law was made successor.
result— Malla dynasty reinstated
Ashok Malla— 5th in line of Hari Singh Deva's daughter, became king

Jayasthiti Malla

Jayasthiti Malla ascended the throne at the time when the condition of Nepal was worsening. The central government was very weak and the feudal lords were fighting among themselves. There was no peace at home. The Kingdom was split with dissension and feud. Social life was also chaotic. Weights and measures differed from one part of the country to another. There were no standard and uniform weights and measures throughout Nepal. There was no uniformity even in law and justice and other governmental rules and regulations. The strong oppressed the weak. Under the then existing condition, Nepal needed a strong monarch just as England needed a strong monarchy just on the eve of the beginning of the Tudor period. Just as the English people found a strong monarch in Henry VII, the Nepalese also found a strong monarch in Jayasthiti Malla. He was a great reformer. He brought about social, economic and religious reforms.

Social reforms

He introduced social reforms by defining the jobs of the people of each and every caste and sub-caste into which the Nepali society was then divided, the dressess they were to put on and the social usages they were to observe on different social occasions as marriage, birth, death and other ceremonial functions. The Brahmans were to conduct priestly functions. They

were also to act as preceptors. The high caste Hindus were given different high posts in the administration. Some were appointed as Amatya, others, as Pradhan, Maskay and Bhandil. The other high caste Hindus were to engage themselves in trade and commerce and agriculture. The jobs of other castes were also similarly defined. The Buddhist Bhikshus who were householders were not allowed to sit idle. Among those who were learned were to act as priests and preceptors and those who were illiterate or half literate were to act as goldsmiths, carpenters, masons and other artisans. Provision in law was also made for the punishment of those who did not engage themselves in their respective jobs, did not put on the clothes as specified and did not go by social customs and usages as prescribed. The rates of remuneration for each and every job were also fixed with provision in law for the punishment of those who demanded more. As a result of the job description of Jayasthti Malla, there was not only the division of labour in society but the problem of unemployment was also removed to a great extent. Besides, men of different castes gained mastery over and skill and efficiency in their respective jobs, culminating in the production of masterpieces of different arts and architecture.

His economic reforms:

Owing to the prevalence of different weights and measures in different parts of the country, a lot of inconvenience was caused to the smooth flow of trade and commerce. Jayasthiti Malla did away with this snag by introducing uniform weights and measures all over Nepal. This improved trade and commerce resulting in the economic development of the country. By introducing 'Tanga' a chain-like measuring rod, lands were

surveyed and measured. As a result, lands could be easily bought and sold. Later on, the neighbouring kings also, following in the footsteps of Jayasthiti Malla, introduced standard weights and measures in their respective principalities. Rama Shah, the king of Gorkha also brought about these reforms.

Improvement Upon the Nepal code

He did away with the old practice of whipping with straps and using the word 'Fie', 'Fie', and introduced the practice of punishing the offenders in proportion to the gravity of the offences they committed.

Development of Art, Literature and Music

Under the patronage of Jayasthiti Malla, music and literature flourished. Beautiful books were written in Sanskrit and Newari. The Ramayana and the play of Bhairabananda were played during his reign. He made it imperative upon the people to accompany the funeral procession of kings and to cremate them in accompaniment with Deepak Raga. It shows how highly music was developed under his reign. He also developed art and architecture. On the other side of the Arya Ghat, he got the images of Rama Chandra, Lava and Kusha installed. He got a temple of Gorakhnath built at Mrigasthalee and His feet installed. He renovated the temple of Gokarneshwar and introduced the practice of worshipping the god daily. To meet the expenses of the daily worship of the god he endowed lands. At Khumbheshwar in Lalitpur he built a two-storeyed temple and put a golden pinnacle on it He restored the pond there in good condition and installed the image of Narayan, Ganesh, Sitala, Basuki, Gauri and so on in the court-yard of Kumbheswar. In order to pacify the wrath of Sitala Devi (Goddess of small-pox) the image of Unmatta Bhairab was installed. He also

performed Kotyahuti Yajna.

No water flowed out of the stone tap at Devapatan. Jayasthiti Malla repaired it and made water flow out of it to the great relief of the people of that place. After introducing many reforms, earning name and fame and goodwill of the people, one of the most famous and bravest kings in the history of Nepal passed away in the year 1395 A.D.

If we compare the state of India and that of Nepal prevailing in the last quarter of the fourteenth century, we find a contrast. In India anarchy was rampant. A state of disorder followed the death of Firoz Shah. The capital was torn by civil war and the provinces were revolting, but there was peace in Nepal. People were enjoying peace and prosperity under Jayasthiti Malla. Towards this period China also seemed to have degenerated, though she enjoyed peace and prosperity during Kubla Khan's reign. At long last the Mongol dynasty was overthrown by the Chinese patriot Hung Wu who was a monk, a soldier, a statesman and a reformer. It was he who delivered China from the foreign oppressor.

Yaksha Malla

After the death of Jayasthiti Malla his son Jyoti Malla became king. Yaksha Malla was the son of Jyoti Malla by his wife Samsar Devi. He ascended the throne of Nepal in 1428 A.D. As he had a strong army, he engaged himself in the task of expanding his territories. As a result of his conquests, the boundary of Nepal extended as far as Sikkim in the east, Kerung, Kuti on the north, Gorkha in the west and north Bihar in the south. Banepa was also included in his kingdom. Though he was a great conqueror, he had no power to consolidate his conquered territories. So in

his old age, almost all the conquered states became independent.

Yaksha Malla had three sons and one daughter. Like King Lear he divided his kingdom among his three sons and one daughter. Raya Malla, the crown prince was given the kingdom of Bhaktapur, the second prince Rana Malla was made king of Banepa, the third prince Ratna Malla, the king of Kantipur and Lalitpur was given to the princess. The division of the kingdom among his sons and daughter as a personal property was a fatal political blunder on his part. This sowed the seed of the downfall of the Malla dynasty. As Rana Malla had no issue, Banepa was left behind as a bequest to the ruler of Bhaktapur. This division of the kingdom created jealousy and dissension among the rulers. The rulers became non-cooperative in their attitude towards each other. It led to the weakening of the power of the rulers and paved the way for the invasion of Nepal by Prithbi Narayan Shah, the then Gorkha ruler.

Yaksha Malla was a devotee of Shiva. He made a good natured and well-bred Brahman of the Deccan, priest of Pashupati Nath. To assist him a Shrestha of Devapatan was appointed as a store-keeper. Bhatta priest seemed to have been appointed only from that time on. He renovated the temples in all the three towns of Nepal, namely Kathmandu, Bhaktapur and Lalitpur. He surrounded Bhadgaon with walls on all sides. Though he was an able administrator, he was not far-sighted. He could not foresee the far-reaching consequences of the division of the kingdom which he made. Though a conqueror he did not know how to consolidate his newly conquered territories.

Jayasthiti Malla-belonged to the Karnatik dynasty from his mother's side and Malla dynasty from his father's side.

Malla dynasty firmly established in Nepal with the accession of Jayasthiti Malla to the throne of Nepal in 1388 A. D.

Jayasthiti Malla married Rajalla Devi, daughter of Nayak Devi, heir-apparent of Bhaktapur

also ruled over Bhaktapur.

Chaotic condition of Nepal at the time of Jayasthiti Malla's accession to the throne and reforms— social, economic and legal— he introduced. Development of art, literature and music under Jayasthiti Malla.

Condition of Nepal, India and China during the last quarter of the 14th century— peace and prosperity in Nepal— state of disorder in India, seeming degeneration of China.

Jyoti Malla and Samsar Devi

Yaksha Malla— ascended the throne of Nepal in 1428 A. D. extension of his kingdom, for want of consolidation all the conquered states became independent, division of his kingdom among his three sons and a daughter, a fatal political blunder, paved the way for the invasion of Nepal by Prithbi Narayan Shah, Bhatta Brahmans of the Deccan made the priest in the temple of Pashupati Nath, estimate of Yaksha Malla.

The Kingdom of Kantipur

Ratna Malla was the youngest son of Yaksha Malla. He became king of Kantipur in 1568 B.E. (1511 A.D.) He was courageous, had patience and was a diplomat of the first order. On his accession to the throne he found himself beset with difficulties. First, he had to face the danger from twelve Thakuris. How to counteract their growing influence was the problem before Ratna Malla. They were, so to say, the de facto rulers of Kathmandu. They were much more powerful than the king . The king was a puppet in their hands. Ratna Malla invited them to a feast and poisoned them all to death. Now he became all in all. No sooner had he successfully encountered the internal menace, menace from outside posed itself before him. Kantipur was threatened with an invasion by the Bhotias called 'Kaku'.

When Ratna Malla saw that he would not be able to face the huge armies of the enemy single-handed, he sought the help of Mukunda Sen, King of Palpa. He defeated the enemies and saved the country. Encouraged by this success, he invaded Nuwakot and conquered it. From that time on, Nuwakot became a part of Kantipur till Prithbi Narayan Shah conquered the whole Kathmandu valley. Efforts were made to improve the economic condition of the country. For the improvement of the trade he allowed the Muslims to enter Kathmandu. Later on,

they were allowed to build houses and settle in Kathmandu. To facilitate trade and commerce he got coins minted out of copper found in a mine at Chitlang in Silgadhi hills. On one side of the coin was an image of a lion and words were engraved on the other. Ratna Malla ruled in Kantipur for eleven years. During his reign he was able to bring about peace and prosperity in the country.

Soorya Malla

After the death of Ratna Malla, Soorya Malla became king. He introduced the practice of drawing the Rath (chariot) of Bajra Jogini of Shankhu.

Amar Malla

After him Amar Malla became king. So many jatras were started during his reign that they made his name immortal. Some of the jatras he started are as follows: Khokhana Mahankal's Jatra, Halchok Devi Jatra, Pachali Bhairab Jatra, Kankeshwari Jatra, Ghanteshwari Jatra, Hari Siddhi Jatra, Trisuli Jatra. The famous Maha Bauddha temple of Patan was built during his reign. Many villages as Bandegram, Thecho, Hari Siddhi, Lubhu, Chapagram, Pharping Machhendrapur, or Bungmati, Khokana, Panga, Kirtipur, Thankot, Balambu, Satungal, Halchok, Dharmasthali, Tokha, Chapagram, Lele, Gokarna, Devpatan, Nandigram, Naxal, were annexed to his kingdom. Some of the villages were given by kings to the Brahmans' daughters as a dowry. Some were built by the rich. Some new ones were built upon the old ones when the latter were destroyed by fire or other natural agencies. Nandigram, as for example, was built over Mallagram which was gutted by fire. Some were the remains of old villages, Naxal, for example, was the remains of ancient Bishalnagar. Changu

Narayan which comprises 700 villages were built by Shankar Dev. Shankhu was also built under the name of Bajrajogini.

Mahendra Malla

Mahendra Malla ascended the throne of Kantipur in about 1610 B. E. (1553 A. D.) He wanted trade and commerce to flourish in Kathmandu. He also wanted Kathmandu to be full of activity, life and vigour. For this reason he distributed lands to the people and also allowed them to build houses of many storeys. Ratna Malla had installed an image of Tulaja Bhawani in Kantipur. Mahendra Malla, however, built a beautiful temple wth three tiers of roofs and five tiers of plinth and installed in it the image of Tulaja Bhawani. This temple still stands in the precincts of Hanumandhoka. It is known as Taleju temple. Mahendra Malla also built Pashupati Nath temple with three tiers of roofs. The temple of Mahendreshwar at Makhan Tol was also built by Mahendra Malla.

With a view to improving the coinage system of Nepal and fixing the par value of the Nepal currency with the Indian currency, Mahendra Malla went to Delhi. He presented Akbar, the then Mughal Emperor of Delhi, geese and falcons. After having arrived at an understanding with the Mughal Emperor he came back to Nepal and brought into circulation the silver coins. As he was the first king to bring into circulation silver coins, they are even now known as 'Mahendra Malli'.

Sada Shiva Malla

Mahendra Malla had two sons by his two wives. They were Sadashiva Malla and Shiva Singh Malla. After the death of Mahendra Malla, Sadashiva Malla sat on the throne. He was a morally depraved aristocrat. He let his horses loose in the

fields of the public and caused them damage the crops. He used to violate the chastity of young girls by force. The public could not put up with his debauchery and injustice. They were biding time to wreck vengeance upon him. One day while he was going to Manohara all alone, he was captured and severely beaten. He was at last deposed and driven out of the country. He fled to Bhaktapur where he was made a prisoner. He, however, escaped from there and no trace of him was found. The courtyard in which he was imprisoned is still known as 'Sadashiva chowk'.

Shiva Singh Malla

After Sadashiva Malla had been deposed, Shiva Singh Malla was made king. He was a man of good character, simple nature and of religious bent of mind. He never misused and misappropriated the public treasure. He spent on charities and religious purposes. He built many temples. They were all built after Tantric fashion. Tantricism in his time was very popular. Legend has it that a Tantric Surath Bajra by name put out the fire which gutted his house in Kathmandu by spitting the tea which he was having with the Lama of Tibet at that time. These days if we want to refer to an event which is fantastic or of the dim past it has become proverbial to say that it was of the time of 'Shimsim Raja' Shimsim' being the corrupt form of 'Shiva Singh'.

Shiva Singh's wife Ganga Rani was as religious minded and wise as he himself. With the permission of the king she demolished the three tiered roofs of Pashupati Nath temple and made only two tiered roofs but of gold. She also renovated the temple of Swayambhu and of Changu Narayan. She got a garden made which lies in the centre of Buddhaneelakantha and Kantipur and it is still famous by the name of 'Rani-ban'.

Shiva Singh Malla defeated Purandar Singh of Patan and Patan was annexed to Kantipur. Of his two sons—Laxmi Narsingh and Harihar Singh, the latter was made king of Patan. Shiva Singh Malla died in 1614.

Laxmi Narasimha Malla

After the death of his father, Laxmi Nara Singh became king of Kantipur. He was a very learned man and knew many languages. The hymns and other verses he had composed are found here and there. The hymn he had composed in praise of Kali was written in fifteen different languages.

Laxmi Nara Singh had an able and efficient chief minister named Bheem Malla. He was honest, sincere and loyal to the king. He was a great patriot who dedicated his life to the service of the country. At that time Nepal had its trade relation not only with India but also with Tibet. With a view to concluding a trade tready with the then Government of Tibet, he with the permission of King Laxmi Nara Singh, went to Tibet. He was successful in concluding a trade treaty, very favourable to Nepal with the Government of Tibet. According to the terms of the treaty the Nepalese merchants were given the right to trade freely in Tibet. Further, it was laid down in the treaty that if a Nepali merchant died issueless in Tibet, his personal effects and other property in Tibet would pass into the hands of the Nepalese Government and not to the Tibetan Government. When Bheem Malla, after successfully concluding the trade treaty with Tibet, came back to Kathmandu, he became very popular both with the king and the people, but other ministers in the palace grew jealous of the growing popularity of Bheem Malla. They poisoned the ear of the king and did every possible effort to bring about his downfall. They even went to the extent of saying that Bheem Malla had been trying to become the de jure and

de facto ruler of Kathmandu. At last they were successful in their evil design and the king without stopping to think whether Bheem Malla was really guilty or not sentenced him to death. Bheem Malla had to lose his life because of the lack of discriminating power on the part of the king who fell an easy prey to the intrigues, jealousy and treachery of the ministers. Bheem Malla's wife burnt herself along wih the dead body of her husband. Before ascending the funeral pyre of her husband, she pronounced a solemn curse which purported that there should be no correct judgement in the court of Nepal. When one is not rewarded for his sincere service or when one's sincere service is not recognised, it has now become proverbial to say that Nepal is a cursed land-cursed by a 'Satee', meaning thereby that no one should expect to receive fair judgement in Nepal. Later on, the king realized his mistake. He saw how he had been duped by the ministers and led to commit that foul crime. In a mad fury he wrecked vengeance upon the guilty ministers. He was relentless in his revenge on the ministers. Laxmi Nara Singh could not compose himself and some time later, he went completely mad, though he had a touch of insanity before. Laxmi Nara Singh had to pass the rest of his life as a prisoner in the hands of his son Pratap Malla. Later on, a temple of Shiva was built in memory of Kazi Bheem Malla. The temple still stands at Yatkha Tole.

Pratap Malla

Even when his father was alive, Pratap Malla had the experience of administration. When his father Laxmi Nara Singh's insanity grew worse, he imprisoned his father and he himself ruled as a regent of his father in Kantipur. He was one of the most famous Malla Kings of Nepal. He was vastly learned, a great poet and an able administrator. Kantipur was highly de-



Pratap Malla

veloped during his reign. Trade with Lhasa (Tibet) was also going on well. By his superior diplomacy he was making the kings of Lalitpur and Bhaktapur play against each other. Sometimes he sided with Bhaktapur and posed a menace to Lalitpur. Sometimes he sided with Lalitpur and fell upon Bhaktapur. His main aim was to annex Lalitpur to Kathmandu. But his aim was not fulfilled as the king of Lalitpur had the king of Gorkha, Ram Shah as his ally. Moreover, Shree Nivas, son of Siddhi Nara Singha was no less inferior to Pratap Malla in bravery and diplomacy. In 1691 B.E. (1634 A.D.), when Siddhi Nara Singha Malla was engaged in performing Koti Home, Pratap Malla availing himself of the opportunity, made a surprise at-

tack on Patan and conquered some of the places important from the strategic point of view. Dambar Shah, son of Ram Shah had come with a contingent to help Siddhi Nara Singh Malla, but his troops were waylaid and put to rout. Pratap Malla gave a lot of trouble to Narendra Malla, King of Bhaktapur. He made Narendra Malla pay tribute to him in the form of elephants. Later, again he sided with Shree Niwas Malla and laid a siege on Bhaktapur. He plundered Bhaktapur and carried away many valuables. But when Lalitpur sided with Bhaktapur, Pratap Malla signed a treaty with Bhaktapur.

Pratap Malla was married to the Indian princesses of Kuch Bihar and Tirhut. As he was lewd, he had maintained a harem. Once he raped a virgin girl. As a result, she died. Pratap Malla repented very much. He wanted to absolve of his sin. He consulted the wise and learned men on the matter and acting on their advice and suggestions, set up hundreds and thousands of 'Lingas' at Pashupati and installed a statue of his own with his two queens, performed 'Koti Hom', weighed gold on one scale and himself on the other and gave it away in charity and to commemorate the occasion raised a pillar on the southern gate and a grazing ground was also built.

Though he was licentious, he was religious minded. He built a beautiful temple at Guhyeshwari and fenced it. He renovated the temple of Pashupati Nath and raised a pinnacle over it. At Swayambhu he built Pratappur, Kabeendrapur and many other temples and also set up a copper gilt 'Bajra'. He renovated the temples of Basuki Bheemsen, Taleju, and Degutale. With a view to warding off evils he erected an image of Hanuman, the monkey-god, by the side of his palace gate and called the palace Hanumandhoka after Hanuman. He erected the golden gate of the palace, installed an image of Nri Simha, Kal



Hanuman Dhoka

Bhairab, and of Vishwaroop at Layaku Bahi. Inside the palace he also erected Sundari Chowk and Mohan Chowk. A pond was dug at Bhandarkhal and filled it with water brought from Budhaneelakantha and in the pond installed an image of Narayan lying on water, an exact replica of the Narayan of Budhaneelakantha.

Pratap Malla was vastly learned and a poet. Many poems and verses he had composed are still found. He could compose poems even in Sanskrit. Besides Sanskrit, he was well versed in Nepal Bhasa, Nepali, Bengali and Hindi. He also knew Arabic, Roman and English scripts. The inscription at Mohan Chowk which has fifteen different scripts bears testimony to this fact. Because of his excellent poems he conferred on himself the title of 'Kabeendra' (a king of the poets). Himself learned, Pratap Malla had a galaxy of learned men in his palace as the Mughal Emperor Akbar had. Like Akbar he also respected and patronised the learned men of his time.

Lambakarna Bhatta, who hailed from Maharastra, Nri Simha Thakur who hailed from Bihar and Jamana Gurubhaju of Kantipur were some of the jewels in the galaxy of learned men in the palace of Pratap Malla. He was also very fond of music. Himself being a musician, musicians were welcomed and respected in his palace.

Pratap Malla had five sons-Bhupendra Malla, Chakrabartendra, Nripendra, Mahipatendra and Parthibendra. He wanted his sons to have experience in the administration of the country even in his life time. With this aim in view he made them rule over the country for one year in turn. But unfortunately his second son Chakrabartendra Malla died the next day he took over the administration of the country. Both the king and queen

were greatly grieved at the death. With a view to pacifying the grieving queen and immortalising the name of his deceased son, Pratap Malla made a huge tank in front of the present Tri-Chandra College. To the south of the tank a stone image of an elephant carrying three persons said to be the king, queen and their deceased son stand even to this day.

Pratap Malla died a sudden death. While he was watching the religious dance of Harisiddhi, he fell down unconscious and died.

During his reign for thirty three years (1641 A.D. to 1674 A.D.) Nepal made remarkable progress in each and every field. There was peace and prosperity at home and no danger from outside. Trade with India and China made Nepal prosperous. Art and literature flourished. Kings of Bhaktapur, Lalitpur and other neighbouring kingdoms did not dare to invade Kantipur. Just as Muslim culture reached its height in the time of Shah Jahan, so also Nepalese culture reached its height in the time of Pratap Malla.

Pratap Malla was survived by his three sons-Nripendra Malla, Mahipatendra Malla and Parthibendra Malla. Of his three sons surviving Nripendra Malla was the eldest but Pratap Malla wanted his son Mahipatendra Malla to succeed him. But Pratap Malla's wish could not be fulfilled. The neighbouring kings did not like this break in the order of succession. Shree Nivas Malla, king of Lalitpur even voiced his protest. He supported Nripendra Malla on the ground of seniority. Nripendra ascended the throne of Kantipur and a man named Chikuti was appointed chief minister. Nripendra offered a small golden bull to Pashupati Nath which still stands on the western side of Pashupati.



Ranipokharee

Parthibendra Malla: After the death of Nripendra Malla his brother Parthibendra Malla ascended the throne of Kantipur. Like his father he was also a man of literary taste. He used to compose poems in Sanskrit. He thought himself to be one of the best poets in Sanskrit. He had his poems engraved in various inscriptions. Fearing that Mahipatendra Malla might be a source of trouble, Parthibendra Malla imprisoned him in 1742 B. E. (1685 A.D.). Parthibendra Malla extended his suzerainty as far as Sindhuli Gadhi. He died in 1745 B. E. (1688 A. D.). He was believed to have been poisoned by his chief minister Chikuti. He was dragged out of his hiding place at Devapatan and was killed.

Bhupalendra Malla: After the death of Parthibendra Malla, his son Bhupalendra Malla became king. During his reign his chief minister Laxmi Narayan became all in all. Some two months after the death of Parthibendra Malla, Laxmi Narayan was successful in causing the death of Mahipatendra Malla who was found hiding in the house of Raghawananda of Devapatan, a priest of Pashupati Nath and who Laxmi Narayan considered a source of danger to his growing power. At first he sided with Lalitpur and invaded Bhaktapur. Later on, Lalitpur entered into an alliance with Bhaktapur and Kantipur and Lalitpur fought between themselves. In 1746 B.E. (1689 A.D.) Riddhi Laxmi Levi, mother of Bhupalendra, erected the high temple of Shiva in front of Gaddi Baithak. The big Garuda in Kathmandu was also set up by Bhupalendra. Durin ghis pilgrimage he died at Brahmanav in Ayodhya in 1757 B.E. (1700 A.D.).

Bhaskar Malla: When Bhupalendra Malla died, his son Bhaskar Malla was just a child. So his mother Bhuban Laxmi as the regent of her son carried on the administration of the country. Bhuban Laxmi, being religious-minded, had done many

acts of piety. Bhaskar Malla grew up to be a good hunter and he captured many elephants in the jungles of the Terai. This was considered to be an act of valour and he called himself Mahendra Singh and conferred on himself the title of Nepaleshwar Gireendra. He was licentious and luxurious. He was also fond of hunting. As a result, some pleasure-loving Indian Muslims became his favourites. But the ministers did not like to see the growing influence of the foreigners. At that time the Newars and the Khas had their influence in the palace and the courtiers under the leadership of a minister named Jhangal Thakuri revolted. The king tried to suppress the revolt but when he saw that public sympathy was with the rebels he had to get rid of the foreigners. During his reign an epidemic of plague broke out in Kantipur. It took a heavy toll of human lives. The king also fell a victim to the plague and he died in 1779 B. E. (1722 A.D.).

Bhaskar Malla died issueless. He had nominated Jagajjaya Malla, a descendant of Mahipatendra Malla, his successor. Jagajiaya had five sons-Rajendra Prakash, Jaya Prakash, Rajya Prakash, Narendra Prakash and Chandra Prakash.

Jayaprakash Malla

Jaya Prakash Malla was a very able ruler. He was one of the most famous Malla kings of Nepal. He had some of the noble qualities as heroism, industry, patience and patriotism. He had some flaws as well in his character. He was a man of harsh and suspicious nature. He wanted to dominate others and he lacked discriminating power. Men were terribly afraid of him, but he was not completely devoid of kindness. He did not know how to win over others; so he could not be popular. He had no faith upon his courtiers and his cour-



Jayaprakash Malla

tiers also did not look for his welfare. He was not in good terms with his courtiers. The neighbouring kings were also suspicious of him. He had to struggle with his foes, both inside and outside. He knew no peace during his reign. His was a reign of continuous struggle. But he was a great hero and patriot. He bravely faced all sorts of dangers and difficulties. Whatever misfortune fell upon him, he bore patiently. He fought for the freedom of his country till his last breath. He preferred death to dishonour. He died fighting rather than surrendering.

Jaya Prakash Malla had to fight court intrigues for eight long years. The first conspiracy was hatched by the courtiers with a view to dethroning Jaya Prakash and enthroning Rajya Prakash. But Jaya Prakash put down the rebellion. Rajya Pra-

kash fled to Lalitpur and sought political asylum with king Bishnu Malla there. The rebels were not disheartened, though they failed in their first plot. This time their aim was to put Narendra Prakash another brother of Jaya Prakash, on the throne. But the plot, too, failed. The rebels, however, made Narendra Prakash king of Deopatan, Shankhu, Changu Gokarna and Nandigram (modern Nakasal). This infuriated Jaya Prakash and Jayaprakash with troops marched against Narendra Prakash. Narendra Prakash was defeated and he fled to Bhadgaon where he spent the rest of his life. Some rebel courtiers were imprisoned. The rebels were not yet quiet. They were secretly hatching the third plot. This time they succeeded as Queen Dayabati herself was won over to their side. Jaya Prakash had to flee for safety. His son, Jyoti Prakash had to flee for safety.His son, Jyoti Prakash (Jagat Prakash) a baby of 18 months was proclaimed king and Queen Dayabati, as the regent of her son, carried on the administration of the country. Jaya Prakash Malla became a wanderer. First, he went to Matatirtha and stayed there. The six Pradhans of Patan who took the side of Queen Dayabati did not allow him to stay there. Thence, he went to Godawari, Gokarna and at last he came to Guhyeshwari There he mustered strong and went to fight with the rebels. The Government troops were defeated. Jaya Prakash Malla again came to power. The baby King was deposed. Of the rebel courtiers some were sentenced to death and some were sentenced to rigorous imprisonment. Queen Dayabati was imprisoned in a room in the palace. After this no courtiers could dare to revolt against the king.

No sooner was the internal trouble over than the danger from outside loomed large. Jaya Prakash Malla was not in good terms with the neighbouring kings. As his relation with Jaya

Prakash Malla was not good, Ranajit Malla contracted friendship with the king of Gorkha. Relation between Jaya Prakash and Ranajit was estranged all the more when the sculptors of Kantipur on purpose broke a stone pillar into three pieces. Ranajit then imprisoned some of the persons who had come to witness Bisket Jatra from Kathmandu. In retaliation Jaya Prakash imprisoned all those people who had come from Bhaktapur to Pashupati on the occasion of Balachaturdashi. Following these events there was very little prospect of restoring friendship between Jaya Prakash and Ranajit.

Jaya Prakash's relation with the king of Patan was also not good. Bishnu Malla, king of Lalitpur was issueless. So he adopted refugee Rajya Prakash (who had fled from Kathmandu) as his son. After the death of Bishnu Malla, Rajya Prakash ascended the throne of Lalitpur. After he had reigned for fifteen years the six Pradhans of Patan who were acting as king-makers not only deposed but also put him to physical torture by taking out his eyes. He at last died of the pain. Jaya Prakash was fully determined to wreck vengeance upon the six Pradhans of Patan, who were so tyrannical and took away the life of his brother.

Ranajit Malla, king of Bhaktapur, was also made king of Lalitpur. After one year he was driven away. In the meantime, Jaya Prakash invaded Lalitpur and defeated the six Pradhans. He then threw the six Pradhans behind the prison bars and himself sat on the throne. But one day while he was hunting in a forest near Tekudobhan, the people of Lalitpur rose in revolt against him. He then fled back to Kantipur. He conquered Lalitpur but as he could not win over the people to his side, he had to lose it.

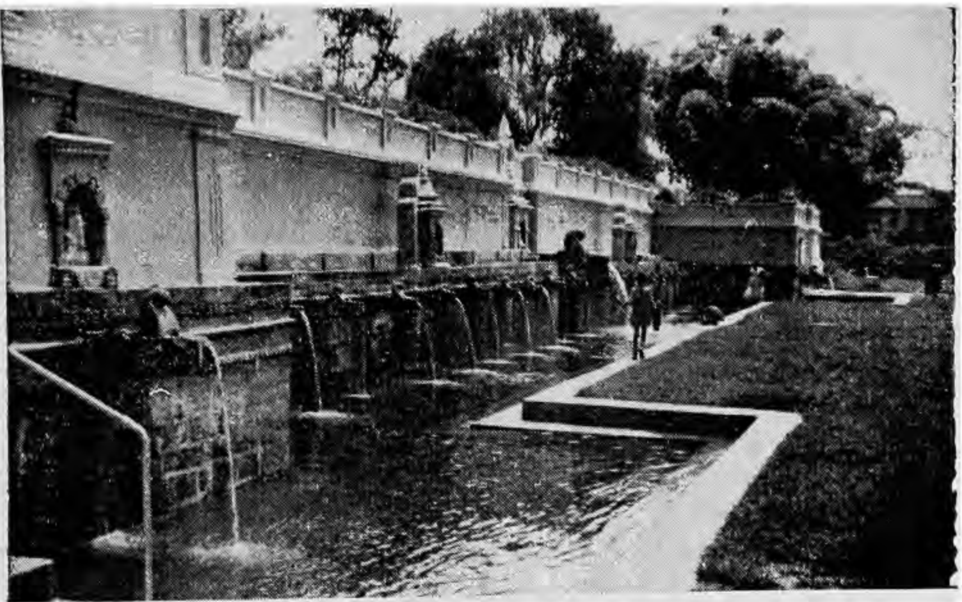
In the meantime, a big problem posed itself before Jaya Prakash. Owing to the aggressive policy of Prithbi Narayan Shah, king of Gorkha, the very independence of Kantipur was threatened. With a view to conquering Nuwakot, Narabhupal Shah, father of Prithbi Narayan Shah, invaded Nuwakot, but Jaya Prakash defeated the Gorkhali troops and they were driven back. When Pritibi Narayan became king of Gorkha, he invaded Nuwakot. Prithbi Narayan Shah was driven back. Prithibi Narayan Shah attacked Nuwakot for the second time. This time also he was defeated. Undaunted, Prithbi Narayan Shah again invaded Nuwakot for the third time, but this time he got victorious. Nuwakot fell into the hands of the enemies in the year 1737 A. D., Jaya Prakash held Kashi Ram Thapa under whose command troops were sent to fight with Prithbi-Narayan Shah, responsible for the defeat and he was put to death, but Nuwakot could not be recaptured. Every effort was made to increase the military strength of Kantipur. Jaya Prakash needed money for the purpose. He made use of the treasures of Pashupatinath and Jayabageeshwari. The gold pinnacles of Pashupatinath and Jayabageeshwari temples were disposed of to meet the expenses of the troops. After the conquest of Nuwakot, Prithbi Narayan Shah marched his troops towards Kantipur. Advancing from the west he captured Dahachowk and attacked Kirtipur. A fierce fight ensued. Lots of people on both sides were killed and lots were wounded. The Gorkhalis had to suffer a heavy loss in this battle. Surpratap Shah, brother of Prithbi Narayan Shah lost his eyes; Kalu Pandey, the Gorkhali General, lost his life; Prithbi Narayan Shah was also wounded. The Gorkhalese were defeated; Jaya Prakash Malla got victorious. He rejoiced in his victory, but made no attempt to reconquer Nuwakot and curb the power of the enemies.

Prithbi Narayan Shah resorted to diplomacy. He made a plan to bring about economic blockade to Kanti-pur. With this aim in view he conquered Chaukot, Dhulikhel, Panauti, Sanga, Nala, Banepa in the east. He then conquered Sindhuli, Chisapani Gadhi, Hariharpur and Makawanpur and cut off the trade route of Nepal with India and Tibet. The supply of cotton, salt, metals and other things having been cut off, the people of Kantipur were put to trouble. He wanted the kings of Kantipur and Bhaktapur to be at daggers drawn. To achieve this end of his, he sent his agents to Kathmandu, Lalitpur and Bhaktapur. Jaya Prakash recognized two of the agents. They were captured and beheaded in front of Kalabhairab. Jaya Prakash Malla sought the help of the East India Company. The Calcutta Council sent an army under the command of Captain Kinloch. A battle was fought at Hariharpur near Sindhuli. The British troops were defeated at the hands of the Gorkhalese. Captain Kinloch had to flee. Arms and ammunitions of the British Army were seized in the battle. It added to the military strength of Prithbi Narayan Shah. Prithbi Narayan again attacked Kirtipur. As Kirtipur was besieged on all sides, the Kirtipures (the inhabitants of Kirtipur) could get no help from outside. All the youths fell fighting in the battle. Even the females in the guise of men came to fight the freedom fight. They all died. Kirtipur fell into the hands of the enemies. Prithbi Narayan triumphantly marched into Kirtipur and by his order the noses of all the Kirtipures above the age of 12 were cut off. Because of the cutting of the noses of the Kirtipures, in Newari we even now say that 'Kepumiya Hnaya Madu' (Kirtipures have no noses).

On the fourteenh day of the dark half of the moon in the month of Bhadra in the year 1825 B.E. (1768 A.D.) when the people of Kathmandu were all enjoying themselves the festival

of Kumari Jatra, Prithbi Narayan Shah, all of a sudden, attacked Kantipur. Hastily Jaya Prakash Malla collected some troops and fought against Prithbi Narayan , but the troops of Jaya Prakash were no match against Prithbi Narayan's fully equipped armed troops and very easily Kantipur fell into the hands of the Gorkhalis. Jaya Prakash with a view to fighting the Gorkhalese with the help of the king of Lalitpur fled to Lalitpur. Patan which had lost its militant spirit owing to the tyranny and moral degradation of the six Pradhans easily succumbed to the attack of Prithbi Narayan Shah. Jaya Prakash did not, however, surrender. He along with Tej Nara Singh, king of Lalitpur, fled to Bhaktapur. Very soon Prithbi Narayan also invaded Bhaktapur. Prithbi Narayan Shah with the help of Ranajit Malla's illegitimate sons besieged the palace. Seeing the palace besieged, Jaya Prakash Malla came down to fight with the enemies. The enemy's bullet struck Jaya Prakash on the leg and he fell down.. A few days after the event Jaya Prakash died at Aryaghat. The fall of Kantipur, Lalitpur and Bhaktapur marked the end of the Malla dynasty in the Kathmandu valley.

Jaya Prakash Malla was a very daring and dashing king. He knew no fear. He was ferocious in his attack against the enemies. Though surrounded by the enemies, he would not lose courage. He would rather fall like a tiger upon them. His was a life of struggle. He had to face all sorts of dangers and difficulties, but he never lost patience. Even when he was engaged in fighting with his enemies, he did not forget doing acts of piety which would immortalize his name. He built the ghat and the Dharmasalas (rest-houses) at Guhyeshwari. He made necessary arrangement for burning lamps during Nabaratri. He also introduced the practice of feeding the poor on the day of the Jatra of Guhyeshwari. The twenty two stone taps of Balaju



Balaju Baisedhara



Kumaree Bahee

are said to have been built by Jaya Prakash. Being a devotee of Kumari, Jaya Prakash built a big residential house for Kumari. It was he who introduced the practice of drawing the Ratha (chariot) of Kumari on the occasion of Indra Jatra, but unfortunately he lost his throne on the very day of Indra Jatra when the Rath of Kumari was being drawn.

The Kingdom of Kantipur

Ratna Malla,	younger son of Yaksha Malla, became king of Kantipur in 1511 A.D.— 12 Thakuris, antagonistic to the king, therefore poisoned them all to death— had threat from the Bhotias called Kakus—with the help of Mukunda Sen, king of Palpa defeated the enemies— conquest of Nuwakot which was made a part of the kingdom till the conquest of Kathmandu was made by Prithbi Narayan Shah— improvement of the economic condition of the country
Soorya Malla	(son of Ratna Malla) introduced the practice of drawing the chariot of Bajrajogini of Sankhu
Amar Malla (son i. e. Narendra Malla	of Soorya Malla)— many 'Jatras' (Pageants) introduced —famous Maha Bauddha temple at Patan built during his reign— many villages annexed to his kingdom— Changu Narayan-Naxal, remains of ancient Bishalnagar which comprised 700 villages was built by Shankar Deva— Sankhu Bajrajogini
Mahendra Malla	1610 B.E. (1553 A.D.) Hanuman Dhoka— temple of Taleju, Pashupati beside the Bagmati-Mahendreshwar at Makhan Tole built by Mahendra Malla
Shiva Singh Malla	Deposed for his misconduct
Sadashiba Malla	Tantricism flourished
	Raniban, a garden between Budhaneelkantha and Kantipur
	conquered Patan and annexed it to Kantipur

Laxmi Narasingh Malla— hymn in praise of Kalee written in 15 different languages

chief minister Bheem Malla— treaty with Tibet —sincere service— curse by a Satee— guilty minister revenged—went mad— Shiva Mandir at Yatakha Tole built to commemorate Bheem Malla

Pratap Malla —Kantipur highly developed under him— trade with Tibet—his failure to annex Lalitpur, there being Ram Shah of Gorkha an ally to Shree Niwas—
performed Koti Hom and set up more than a hundred Shiva Lingas at Pashupati— petty diplomacy against Bhaktapur and Lalitpur against either— temple of Guhyeswshari renovated—the temple of Pashupati Nath copper guilt Bajra set up at Swayambhu,
the statue of Hanuman to ward off evils at Hamunamdhoka, Nrisimha, Kala Bhairab, Sundari-chowk and Mohan-chowk at Hanumandhoka, replica of Budhaneelakantha at Balaju, inscription of 15 different scripts at Mohan-chowk,
galaxy of learned men (Ref. Akbar) in the palace of Pratap Malla— construction of Ranipokhari,—
died while observing drama of Harisiddhi,—
Nepalese culture reached its height in his time.

Pratap Malla—
I. Bhupendra. II Chakrabartendra. III Nripendra. IV Mahipatendra. V. Parthibendra

Ruler	Events	Personages
Nripendra Malla	offered a golden bull to Pashupati Nath.	Shree Chikuti (Chief or Prime Minister)
Parthibendra Malla	imprisoned Mahipatendra Malla step-brother, extended his suzerainty as far as Sindhuligarhi, believed to have been poisoned by Chikuti— Chikuti was dragged out of his hiding-place at Debapatan and killed	

Bhupalendra Malla	succeeded his father Parthibendra, temple of Shiba, (Jaishi Dewal) erected during the premiership of Lakshmi Narayan, Lakshmi Narayan caused the death of Mahipatendra, sided with Lalitpur and invaded Bhaktapur and later on, Lalitpur in alliance with Bhaktapur and Kantipur and Lalitpur fought with each other. Riddhi Laxmi Devi mother of Bhupalendra erected a high temple of Shiva in front of Gaddi Baithak, stone image of Garuda set up in Kathmandu, died at Brahmanabha at Ayodhya during his pilgrimage.	Lakshmi Narayan Joshi, Chief Minister, all-in-all
Bhaskar Malla	(a child of Bhupalendra) a good hunter, captured many elephants in the jungle of the Terai, assumed the title Nepaleshwar Gireendra; Newars and Khas revolted against the growing influence of the Muslim in the palace; epidemic of plague broke out in Kantipur; the king died of plague.	Bhuban Laxmi, widow queen, regent of her son
JayaJaga Malla	Bhaskar Malla being issueless had nominated Jaya Jaga Malla descendant of Mahipatendra his successor, JayaJaga Malla had five sons, one of whom was Jaya Prakash Malla.	

Jaya Prakash Malla	His character, merits and demerits, struggle with his own courtiers and external foes, put down rebels. Plot of the courtiers failed, defeated Narendra Prakash, imprisoned some rebel courtiers, third plot, sided by Queen Dayabati, successful, Jyoti Prakash,a baby of 18 months proclaimed king and Queen Dayabati as a regent of her son carried on the administration of the country, Jaya Prakash, a wanderer; first, he went to Matateertha and stayed there,. 6 Pradhans of Patan who took the side of the Queen did not allow him (Jaya Prakash) to stay there. Hence, Jaya Prakash went to Godawary, Gokarna and at last came to Guhyeshwari. Then he collected troops and fought with rebels. Government troops were defeated and Jaya Prakash came to power. The baby king was deposed; some rebel courtiers were put to death and others were sent to rigorous imprisonment; Queen Dayabati imprisoned in the palace; after this no rebel could dare to revolt against the king.

Jaya Prakash Malla	External troubles; estranged relation with Ranajit Malla, king of Bhaktapur and also with six Pradhans of Lalitpur who took out the eyes of his brother Rajya Prakash. Jaya Prakash invaded Lalitpur after Ranajit Malla's short reign and defeated the 6 Pradhans and ruled over Lalitpur too but had to lose it owing to public revolt. Menace from Gorkha: Nuwakot fell into the hands of Prithbi Narayan in his third attempt in 1737 A. D. Fall of Kirtipur at long last; Fall of Kantipur (1825 B.E.) Jaya Prakash fled to Patan and thence to Bhaktapur along with Tej Narasingh king of Patan. Jaya Prakash wounded by the enemy's bullet and completion of the Gorkhali conquest of Kantipur, Lalitpur and Bhaktapur- Estimate of Jaya Prakash as a ruler, a fighter and a builder who built Ghat and res--thouses at Guhyeshwari Ghat, 22 stone taps of Balaju. residential house for Kumari

The Kingdom of Lalitpur

After the death of Yaksha Malla his daughter Dharmabati ruled over Lalitpur. After her, Kirti Singh, Kushum Singh and Purandar Singh seemed to have ruled over Patan. Purandar Singh was defeated by Shiva Singh, King of Kathmandu, in 1593 A. D. Patan fell into Shiva Singh's hands, but he did not rule over Patan directly. He sent his youngest son Hari Har Singh to rule over Patan. Later on, Harihar Singh declared himself independent. After his death his second son Siddhi Nara Singh became king of Patan.

Siddhi Nara Singh Malla

Siddhi Nara Singh ascended the throne of Lalitpur in 1612 A. D. He was a vastly learned and pious king. He had unshakable faith upon God, looked upon the cows, the Brahmans and the Shastras with veneration. He was kind to the poor and also liberal. He was a man of spotless character. Because of all these noble qualities he is ranked as one of the most famous kings not only of Lalitpur but also of the whole of Nepal. He can be called an ascetic king. Even when he became king, he led his life like that of an ascetic. He was not at all pleasure loving. He spent most of his time in devotion to God. He used to compose hymns. He was also a playwright. He wrote plays relating to gods and goddesses and introduced religious dances.

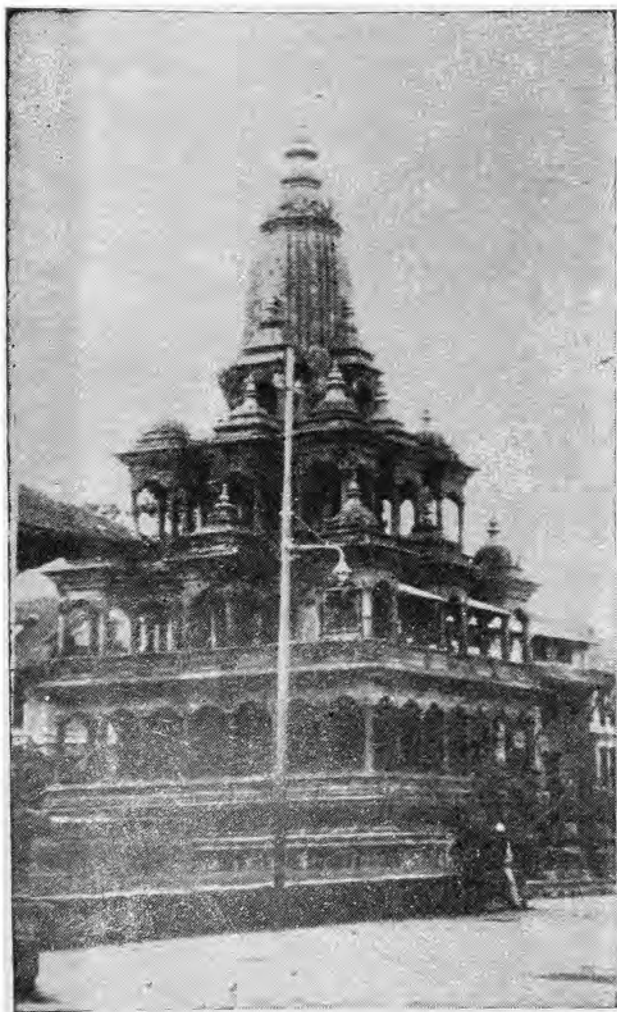
It was he who introduced Kartic 'Nach (a sort of comic drama cum dance to be performed or shown in the month of Kartic). This dance is still performed at Patan every year.

Though a devotee of Bishnu, he was not a bigot. He had respect for Buddhism, too. He renovated many Buddhist temples including the Mahabauddha Temple, in each and every brick of which an image of Buddha is engraved. Of the Hindu temples he built, the most famous is the Krishna Mandir which still stands to the west of the ancient palace of the Mallas as a specimen of the master art of the artists. On its walls are carved chief events relating to the Mahabharat and the Ramayana. This square-shaped temple has twenty-one spires on it. He formerly inaugurated the Taleju Bhawani temple in the palace. He also performed 'Koti Hom' (a big sacrificial ceremony), and gave away 18 Puranas written by hand to a learned Brahman. It was he who renovated the ancient palace of the Mallas and brought it to its present shape, size and design. By adding storeys to his palace he shattered the blind belief of the people that houses should not be built higher than the temples. The ivory window in the palace is another specimen of the Nepalese art of that time. Below the window he set up images of Ganesh and Narasingha. They still stand there. In the revered memory of his deceased mother he sank the pond at Jawalakhel.

Though Siddhi Nar Singh was inclined to religion and devoted most of his time to acts of piety, he was an able and efficient ruler. He was a lover of peace. He knew that only peace could bring prosperity to the country. As he saw no gain in developing enmity with Kantipur, he entered into alliance with Laxmi Nara Singh Malla. As a result of this alliance, merchants of Lalitpur were also allowed to trade in Lhasa (Tibet). He also entered into a trade relation with Ram Shah, king of Gorkha



Maha Bauddha Temple



Krishna Mandir

by virtue of which merchants of Lalitpur could open shops at Gorkha.

As he advanced in age, he was more and more inclined to spiritualism. He began to practise austere penance as to remain oneself surrounded by fire on all sides in the month of Jyestha, the hottest month of the year and to sleep on a slab of stone in the coldest month of the year. At last in the year 1661 A.D. (1718 B.E.) on the occasion of the festival of Matshyendra Nath he slipped away from the palace without the knowledge of the public and made his way towards India. No one knew where he went and when he passed away from the world.

Shree Nivas Malla

Though Shree Nivas Malla was entrusted with the administration of the country even during the life time of his father his coronation ceremony took place only after the abdication of his father and his departure for an unknown destination. Like his father he was following the path of peace but soon he had to deviate from the path. Pratap Malla, king of Kantipur, asked him to join with him in his attack against Bhaktapur. In case Shree Nivas did not help him, he even threatened to attack Lalitpur. So he had to side with Pratap Malla. War began between Kantipur and Lalitpur on one side and Bhaktapur on the other. Shree Nivas saw through Pratap Malla's intention which was to conquer Lalitpur as well, after he had conquered Bhaktapur. Shree Nivas, therefore, entered into an alliance with Jagat Prakash Malla, King of Bhaktapur. Pratap Malla had to stop fighting. Peace was again restored in the valley. Apprehending invasion from the north, Sri Nivas Malla on the occasion of the "Bratabandha" investiture of the holy thread) of his son, invited kings of Bhaktapur, Kantipur, Makawanpur, Gorkha, Tanahu and at the conclusion of the ceremony, entered into an alliance

with them and thus set up a united front. The king who could think of forming a united front for the national and religious independence of the country could certainly be called a far-sighted king.

Like his father, Shree Nivas Malla was also religious-minded. Though he did not practise austere penance like his father, he had profound respect for both Hinduism and Buddhism. He extended the period of the Kartic Nach from 15 days to almost a month. He endowed lands to meet the annual expenses of the 'Nach', also built the temple of Degutale' near the palace. In 801 N. E. (1681 A.D.) he built the grand temple of Bheemsen. He also introduced the practice of performing 'Asta Matrica' dance on the occasion of the Durga Puja festival.

In 787 N. E., (1667 A.D.) he renovated the temple of Matsyendra Nath and set up an inscription. He endowed lands for the worship of Matsyendra Nath and also formulated rules for the Ratha Jatra.

He built the five-storey temple of Kumvheshwar. On the full moon day of Shrawan people from different parts of the valley come to take a bath in the pond of Kumvheswar. Shree Nivas Malla rebuilt the temple for the convenience of the pilgrims. This pond is known as 'Kantipukhu'. The water in this pond is supposed to have flowed from Gosainkunda. He died in 807 N. E. (1687 A. D.)

Yoganarendra Malla

Yoganarendra Malla ascended the throne of Patan after the death of his father, Shree Nivas Malla in 807 N.E. 1687 A.D.) He set up the furious image of Bheemsen in which he was shown killing Dushashan. He put life force into it and also introduced the practice of Bheemsen Jatra. To the north of the palace he

built a 'Mani Mandap' where astrologers would assemble together and find out the right and auspicious day on which the Jatra of Matsyendra Nath was to start. This 'Mandap' is now salled Sahutipati or Sohrakhutte Pati.

Before the temple of 'Degutale' he erected a stone pillar on whose capital stone images of his and of his son were placed. But his son died. The untimely death of his son shocked him greatly. At last he renounced the world and went to Changu where he lived till his death in 1705 A. D. Before his departure for Changu he is said to have told his men that so long as the image on the capital would remain bright and shining and the bird on his head would not fly off they were to think of him alive. To prove that he had actually said these words the practice of making bed in one of the rooms in the palace and of keeping one of the windows of the palace open is still in vogue.

Disorder and anarchy followed the death of Yoga Narendra Malla in Patan. Since he died issueless, the question of succession arose. The six Pradhans of Patan who were all powerful refused to make an illegitimate son of Yoga Narendra Malla king of Patan. The six Kazis, however, placed Loka Praskash, Siddhi Nara Singh's grand-son by his daughter, on the throne. But he died soon afterwards. At last when the king of Tanahu threatened the six Pradhans to invade Patan, they were forced to accept Mahendra Singh, an illegitimate son of Yoga Narendra Malla as king of Patan. But he, too, died of small-pox. At last the six Pradhans placed Mahipateendra Malla, king of Kathmandu, on the throne of Patan. After him Yoga Prakash was made king of Patan. When Yoga Prakash Malla died in 1086 B. E. Vishnu Malla was made king of Patan.

He was the son-in-law of Jagajjaya Malla, king of Kantipur. So long as he was the king of Patan, he could dominate the Kazis. He waged war with Bhaktapur. In front of the palace he hung a big bell and offered a 'Jalahari' to Pashupati Nath. As he had no issue, he nominated Rajya Prakash, brother of Jaya Prakash, his successor. He was a man of simple nature. He could not dominate the Kazis. The Kazis taking advantage of his weakness gouged out his eyes. Rajya Prakash died soon after this inhuman torture.

Biswajit Malla

Now the Kazis began to enthrone and dethrone kings at their own sweet will. Of the six Kazis the most prominent were Kalidas, Minkhwal and Dhanabanta. After Vishnu Malla they made Vishwajit Malla their king. He was a puppet in the hands of the six Pradhans. Later, he was killed on a charge of having illicit connection with a daughter-in-law of one of the Kazis.

Jaya Prakash

After him Jaya Prakash was made king of Patan. He wanted to wreck vengeance upon the Kazis for the death of his brother. He tried to curb their power and this the Kazis did not tolerate. So one day when he was going to Tekudovan for a bath, he was driven away.

Ranajit Malla

After this Ranajit Malla was made king of Patan. But he was charged of having neglected the interests of Patan. So one day while he was performing 'Shraddha' ceremony at Shankhamool, he was driven away.

With a view to requesting Jaya Prakash to be king of Patan again the six Pradhans went to Kantipur. Jaya Prakash in

retaliation imprisoned them all and making them wear female dresses, they were taken round the town. This the Kazis could not forget, though they were released afterwards. They became the arch-enemies of Jaya Prakash.

Dalamardan Shah

The Kazis then invited Prithbi Narayan Shah to sit on the throne of Lalitpur. Prithbi Narayan Shah refused to be the king of Patan himself and instead, he sent his brother Dalamardan Shah. Dalamardan Shah sat on the throne of Patan. By this time Prithbi Narayan Shah had completely blockaded the country economically. When Dalamardan Shah wrote to Prithbi Narayan Shah to lift the blockade, Prithbi Narayan Shah turned a deaf ear to the request. The Kazis then dethroned Dalamardan Shah and placed Tej Nara Singh Malla, a member of the family of Bishwajit on the throne.

Tej Nara Singh Malla:

He was a puppet in the hands of the six Pradhans. He had not ruled long when Prithbi Narayan Shah invaded Kathmandu. Jaya Prakash fled to Patan. Patan had become very weak owing to the intrigues of the six Pradhans; it could offer no resistance to Prithbi Narayan Shah. Both Jaya Prakash Malla and Tej Nara Singh fled to Bhadgaon in 1826 B.E.(1769A.D.) Prithbi Narayan Shah captured five out of the six Pradhans. They were bound hand and foot and killed on a charge of treason.

King of Lalitpur

Shiva Singh, king of Kantipur	defeated Purandar Singh of Lalitpur and made his youngest son Harihar Singh, King of Lalitpur
Harihar Singh	declared himself independent
Siddhi Narasingh	son of Harihar Singh, ascended the throne in (1612 A.D.) Ascetic king, introduced religious dances and Kartic Nach, built a Krishna Mandir and renovated Maha-Bauddha temple, built the pond at Jawalakhel in memory of his deceased mother, entered into an alliance with Laxmi Narasingh,thereby Lalitpur could trade with Tibet. Trade relation with Ram Shah of Gorkha, by virtue of which merchants of Lalitpur opened shops at Gorkha, On the occasion of the Ratha Jatra of Matsyendra Nath, he slipped away from the palace to India (without the knowledge of the public and there is no knowing where and when he passed away from the world).
Shree Nivash Malla-	Diplomatic relations with the kings of Kantipur and Bhaktapur Religious toleration (Prevalence of both Hinduism and Buddhism) the temples of Degutale and Bhe-emsen in the Durbar Square of Lalitpur built, Ashta Matrika Dance introduced - renovation of the temple of Matsyendra Nath - Five-storeyed temple of Kumbheshwar built

Yoga Narendra Malla	Succeeded his father Shree Nıvash Malla in 807 N. E.
	set up furious Bheemsen killing Dushasan and started the practice of Bheemsen Jatra- - stone pillar with his own statue and that of his son placed before the temple of Degutale—untimely death of his son shocked him greatly and retired to Changu Narayan till his death in 1705 A.D.
The six Pradhans of Patan	After him disorder and anarchy at Patan-six Pradhans all-in-all,instead of the illegitimate son of Yoga Narendra Malla, Siddhi Nara-singh's grand-son
Loka Prakash	Siddhi Narasingha's grandson by his daughte enthroned, who died soon after and the six Pradhans forced by the king of Tanahu, accep-ted the ıllegitimate son of Yoga Narendra Malla as their king but he died of small pox before long.
Mahipateendra Malla	At last Mahipateendra Malla of Kathmandu made king of Patan as well
Yoga Prakash	After him Yoga Prakash Malla was made king of Patan.
Bishnu Malla	After Yoga Prakash Malla's death ın 1086 B.E. Bishnu Malla was made king of Patan, he was son-in-law of Jayajaga Malla, king of Kanti-pur he could dominate the Kazis (Pradhans) of Patan-placed a big bell in front of the palace, being issueless he nominated as his successor Rajya Prakash
Rajya Prakash	brother of Jaya Prakash. Finding him weak the Kazis gouged his eyes and he died

Bishwajit Malla	a puppet king, put to death on a charge of illicit connection with a daughter-in-law of one of the Kazis
Jaya Prakash	made king but when he tried to curb the power of the Kazis, he was driven away.
Ranajit Malla	made king of Patan but driven away for neglecting the interest of Patan
Dala Mardan Shah	brother of Prithbi Narayan Shah invited and enthroned. unable to get lifted the economic blocade by Prithbi Narayan Shah; Dala Mardan Shah was dethroned and
Tej Narasingh Malla	Tej Narasingh Malla, a member of the family of Bishwajit Malla,was enthroned-a puppet king in the hands of six Pradhans,. On Prithbi Narayan's invasion, Tej Narasingh with Jaya Prakash fled to Bhaktapur Prithbi Narayan Shah killed the Pradhans on charge of treason.

Kingdom of Bhaktapur

Raya Malla

After the death of Yaksha Malla his eldest son Raya Malla became king of Bhadgaon which was given to him when his father divided his kingdom among his three sons and one daughter. By extending Bhadgaon up to Dudh Kosi, he made it a powerful kingdom.

Subarna Malla

After the death of Raya Malla his son Subarna Malla became king. He successfully combated the famine which had broken out during his reign. It was he who introduced the dance of Navà Durga in Bhadgaon and of Maha Laxmi in Bode. He died in about 1519 A.D.

Pran Malla and Biswa Malla:

After his death his sons Prana Malla and Bishwa Malla successively ruled over Bhadgaon. It was during the reign of Bishwa Malla that the three-storeyed Dattatraya temple was built. With the permission of the king of Kantipur he also set up images of Narayan all round Pashupati Nath. Besides these, other temples and monasteries were built and lands were endowed for them. The image of Changu Narayan which had been swept away by

landslide was found floating in the Bishnumati river and was reinstalled.

After the death of Vishwa Malla, his son Trailokya Malla became king.

Jagat Jyoti Malla

He ascended the throne of Bhadgaon in 1623 A. D. (1680 B. E.). He was a famous king of Bhaktapur. He was widely read and had profound interest not only in art and literature but also in mathematics and astrology. He wrote a commentary on astrology and two plays viz. 'Hara Gauri Bibaha' and 'Kunja Vihari' in Sanskrit and also played them on the stage. He was also a good classical singer.

It was he who introduced the 'Bisket Jatra' of Bhaktapur, Rath Jatra of Adi Bhairab (the chariot drawing festival of Adi Bhairab) on the first of Baishakh and 'Kumari Jatra' the festival celebrated in honour of Kumari, the living goddess) of Thimi. It is said that Goddess Tulaja Bhawani used to play at dice with him, but later on when the goddess saw through his evil intention, she refused to turn up.

Once it so happened that a grain of maize was found mixed in black cereal. As maize was not known till then, they suspected something ominous. Astrologers were consulted on the matter. They took the appearance of maize as a bad omen, most probably foreboding famine. The king then got rid of the maize and spent a lot of money in performing 'Yajnas' (sacrificial fire) with a view to avoiding any possible disaster.

As he was a powerful and able king, Pratap Malla did not dare to invade Bhaktapur during his reign. He died in **1695 B. E. (1638 A. D.)**

Narendra Malla and Jagat Prakash Malla

After the death of Jagajyoti Malla his son Narendra Malla became King. During his reign the Kirantis who were scattered once more made an attempt to invade Bhaktapur. Narendra Malla invoked Lord Narayana by performing a great 'yajna' (sacrificial fire). Lord Narayan being pleased with his devotion sent hornets in millions which stung the Kirantis and scared them away. Some of the weapons left by them and captured by Narendra Malla are still to be seen in the sattal (rest-house) of Til Madhab Narayan at Taumadhi Tole. Narendra Malla was, however, succeeded by his son Jagat Prakash Malla. He was a great builder and vastly learned. To the east of the kingdom he built Hanumati Ghat and set up images of gods and goddesses. He built the door to the temple of Bheemsen and erected a stone pillar with an image of Garuda on it at Narayan chowk.

Jitendra Malla

Jitendra Malla succeeded his father Jagat Prakash Malla. Like his father he was also widely read and had written two dramas viz. Jaimini Bharatam and Ashwamegham in Sanskrit. During his reign he built many rest-houses and sheds and also dug canals for public use.

Bhoopateendra Malla

Jitamitra had two queens. He had two sons named Upendra Malla and Bhoopateendra Malla by his first queen Lalmati, but the second queen had no issue. She, however, wanted to remove both the step-sons and reign herself. Kazi Bhajukas who was her favourite helped her in carrying out her evil design. With the help of some hired assassins they managed to do away with both Upendra Malla and Bhoopateendra Malla. The assassins, however, did not kill Bhoopateendra and left him all alone in a dark and dense forest where he was found

and brought up by Bhote carpenters. Bhoopateendra grew young and then came to claim the throne of his father. A fierce fight ensued and at last he got victorious. His step-mother was sentenced to life imprisonment and Bhajukas was tortured to death.

BhoopateendraMalla then sat on the throne of Bhaktapur in 817 N.E. (1697 A.D.). He was a great builder. He built the royal palace with fifty-five windows and ninety-nine courtyards. The entrance to the main courtyard was through the golden gate. Temples were erected in the courtyards. Beautiful ponds were built in some other courtyards. In 'Malati chowk' a window made of sandal wood was fixed. An inscription in which the names of different 'Pujas' to be performed on different occasions are inscribed was also set up and lands were endowed to meet the expenses of the 'Pujas'. He renovated the one storeyed temple of Bhairab and made it three storeyed. While keeping the pinnacle on the top of the first storey intact, he put a golden pinnacle on the third storey as well. Bhairab, however, became uncontrollably wild and in consultation with the Tantrics of the time Bhoopateendra Malla built Nyatapola temple, a temple with five tiers of roofs on it and installed therein the goddess Shree Siddhi Lakshmee Bhagavatee whom the Bhairab had to obey. Only then Bhairab could be brought under control. On five different plinths of the temple five different sets of figures were installed the images of goddesses on the highest plinth, images of griffins on the next plinth, images of lions on the third plinth, of elephants on the fourth plinth and images of human beings on the lowest plinth.

The human figures are said to be the images of Jayamal and Patta, the two heroes of Mewad.



Nyatapola Dega (Temple)

He was religious minded. He had performed 'Koti Hom' three times. He died in 1786.B.E. (1729A.D.). His golden statue installed on the capital of the stone pillar in front of the palace stands even to this day.

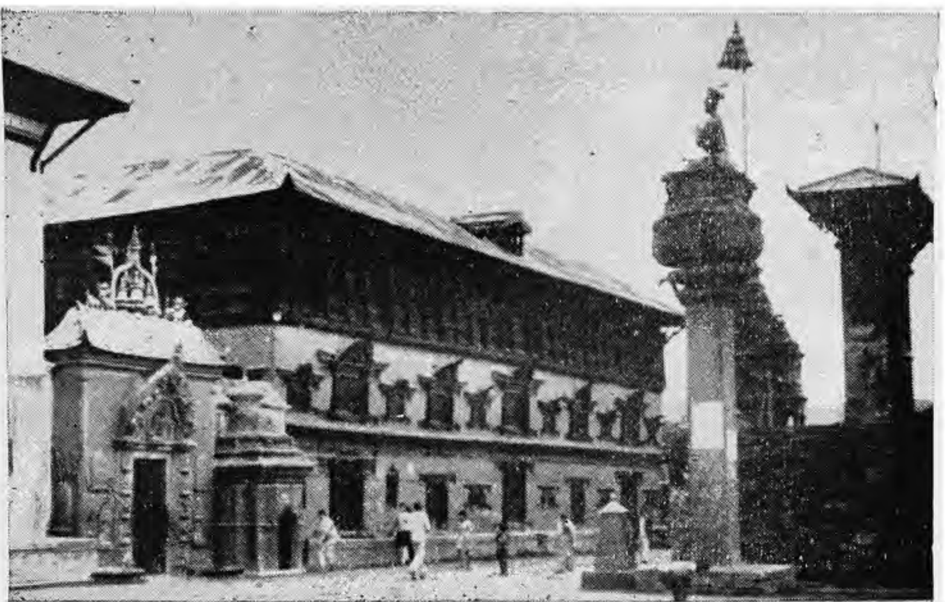
Ranajit Malla

After the death of Bhoopateendra, his son Ranajit Malla ascended the throne of Bhaktapur in 834 N.E. (1714 A.D.) As soon as he ascended the throne, he put into circulation the coins minted in his own name. He was economical and was vastly learned. He was kind and a man of peaceful temperament. He had collected many relics of ancient art. He had deep interest in musical instruments. There was no first to him in classical music. He had written two religious plays known as 'Krishna charitra' and 'Ramayana'. But he had one weakness in his character. He was very amorous. Besides his legally married wives, he had lots of concubines. Bir Nara Singh Malla was his heir-apparent by his queen Buddhi Laxmi. By his other wives he had seven sons.

He earned a lot of gold and silver from his trade with Tibet. His policy with his neighbours was, however, not consistent. Sometimes he sided with Kantipur, sometimes wth Lalitpur and sometimes wih Gorkha for the benefit of his own kingdom. But this policy of his served more the interest of his enemies than of his own. Nara Bhhopal when he failed in his invasion on Nuwakot sent his son Prithbi Narayan to Bhaktapur to study the condition of the Valley. He became a guest in the palace of Ranajit Malla. Prihbi Narayan Shah contracted friendship with Bir Nara Singh Malla. After fully studying the condition of the Kathmandu valley, Prithbi Narayan Shah returned to Gorkha. There was no love lost between the neighbouring kings of the Valley. They were torn with jealousy and intrigues among themselves. An event of small importance shows how true it was.

Ranajit Malla wanted to raise a stone pillar in front of his palace. The sculptors of Kantipur being much more skilful than the sculptors of Bhaktapur, Ranajit Malla asked Jaya Prakash Malla to send some of the sculptors to Bhaktapur. Jaya Prakash complied with the request of Ranajit by sending some of the sculptors but he secretly instructed them to break the pillar. The sculptors in compliance with the instructions let the pillar fall as if by accident and it was broken into three pieces. Ranajit Malla felt very much dismayed at this. The sculptors, however, raised the pillar again in such a way as if it were one pillar and no one could say that it was broken. Ranajit Malla being pleased with the sculptors rewarded them. Jaya Prakash Malla also rewarded them when they came back to Kantipur. This led to the disclosure of the secret instruction given to the sculptors by Jaya Prakash Malla. When Ranajit Malla knew this fact, he was furious with rage and that very year he imprisoned the citizens of Kathmandu, who had come to witness the Bisket Jatra at Bhaktapur for a few days. In retaliation Jaya Prakash Malla also imprisoned the citizens of Bhaktapur who had come to Pashupati on the occasion of Bala Chaturdashi.

The six Pradhans of Lalitpur, after they had blinded and deposed Rajya Prakash, brother of Jaya Prakash, invited Ranajit Malla to be the king of Lalitpur as well. Ranajit was glad to accept the invitation, thinking that he would then be much more powerful than Jaya Prakash Malla by becoming the king of both Lalitpur and Bhadgaon, but he was not far-sighted enough to think that the six Pradhans who could blind and depose Rajya Prakash could also do him harm. Hardly a year had passed since he became king of Lalitpur. One day while he was performing the "Shraddha" ceremony of his father at Shankha-



Bhaktapur Durbar Square

mool he was driven back to Bhaktapur. He thought of seeking the help of the "Nagas" to invade Kantipur. He had even urged Prithbi Narayan to attack and capture Kathmandu. In the meantime, Ranajit Malla's illegitimate sons got Bir Nara Singh, the legitimate son murdered. While this sort of internal trouble was going on, Prithbi Narayan Shah captured seven villages of Bhadgaon. Later on, he successively invaded and captured Nuwakot, Kirtipur, Kathmandu and Patan. Jaya Prakash Malla and Tej Nara Singha Malla of Patan, both vanquished, fled to Bhadgaon and hid themselves in the temple of Dattatraya. Prithbi Narayan Shah asked Ranajit Malla to capture and hand over both the fugitive kings to him but Ranajit Malla refused to comply with his request. Prithbi Narayan Shah then laid a siege on the palace. A battle was fought. A bullet hit Jaya Prakash on the leg. At last Ranajit Malla surrendered. Jaya Prakash died of the bullet wound at Aryaghat. Tej Nara Singh was made a prisoner. Prithbi Narayan Shah wanted Ranajit Malla to be the king of some villages outside the Kathmandu valley but Ranajit Malla who was seventy five years old wanted to go to Kashi on pilgrimage. On his way to pilgrimage when he reached the top of Chandragiri, he had a last glimpse of the Kathmandu Valley. Then and there he composed and sang a sorrowful song in which he found fault with himself and begged pardon of gods and goddesses for his fault.

Ranajit Malla was the last Malla ruler of Bhaktapur. Like his father he was a great builder. In 857 N.E. (1737 A. D.) he hung up a big bell in front of the 55 windows and in 847 N. E. (1727 A. D.) he got two huge "Nagada" (huge drums) made and placed them near the bell to be played upon. In 847 N. E. (1727 A. D.) he built a golden gate for the entrance of the palace and Tulaja Bhawani temple. The gol-

den gate was artistically built. He added many more courtyards and doors to those already built by his father. In the name of his wife Buddhi Laxmi and the Crown Prince Bir Nara Singh he offered a golden sari and a golden leaf in the form of a pine-screw flower to Shree Shree Shree Barahi Devi.

The Kingdom of Bhaktapur

Raya Malla 1482-1505 A. D.	After Yaksha Malla, his eldest son Raya Malla became king of Bhadgaon.
Subarna Malla	succeeded Raya Malla on his death and combated famine successfully— introduced the dance of Naba Durga in Bhadgaon and Maha Laxmi in Bode.
Prana Malla Biswa Malla	sons of Subarna Malla, ruled successively. The temple of Dattatreya built by Bishwa Malla.
Trailokya Malla	became king after Bishwa Malla.
Jagat Jyoti Malla (1615 A.D.) 1680 B.E.	Introduced Bisket Jatra of Bhaktapur and Rathajatra of Bhairab and Bhadrakali on the 1st of Baisakh and Kumari jatra of Thimi.
Narendra Malla (Naresh Malla)	Invasion by routed Kirantis foiled and their arms got as trophies by Narendra Malla.
Jagat Prakash Malla	succeeded his father Narendra Malla— built Hanumati Ghat and set up images of gods and goddesses.
Jitamitra Malla	succeeded his father Jagat Prakash Malla and constructed rest-houses and canals for public use.
Bhoopateendra Malla	After the death of his father Jitamitra his stepmother's unsuccessful attempt to do away with him; his accession to the throne in 817 N.E.

(1697 A.D.): he built a royal palace with 55 windows and 99 courtyards; he also renovated the Bhairab temple at Taumadhitole and built Nyatapola temple. His golden statue on the capital of the stone pillar in front of the palace.

Ranajit Malla — ascended the throne of Bhaktapur after the death of his father Bhoopateendra Malla. His policy with the kings of Kantipur and Lalitpur not consistent·Prithbi Narayan's stay at Bhaktapur palace with a view to acquainting himself with the condition of the Kathmnadu valley.

Political, social, religious and economic condition of Nepal under the Mallas

Nepal was a strong and powerful kingdom before it was divided into four different kingdoms, namely Kantipur, Lalitpur, Bhaktapur and Banepa and distributed among his sons and daughter by Yaksha Malla. Since then Nepal became weak politically, though it made headway in the fields of art, literature, trade and commerce and so on. This division of Nepal into different kingdoms sowed the seed of dissension among the Malla rulers. Torn by hatred and jealousy they engaged themselves in fighting among themselves. There was no unity among them. They could not rise to a man even when common danger faced them.

Bhaktapur, being the ancient capital of Nepal, the rulers of Bhaktapur considered themselves to be superior to other Malla rulers of the Valley. Kantpur, being bigger and more prosperous than the other kingdoms, the Malla rulers of Kantipur prided themselves in their superiority. The Malla rulers of Lalitpur also considered themselves no less superior to the other

Malla rulers of the Valley. Acting on such vainglory they engaged themselves in cutting one another's throat. On the eve of the Gorkha conquest the condition of the Valley deteriorated all the more. Never before were the Malla rulers at daggers drawn as at this time. Jaya Prakash Malla was, of course, an able ruler, but he was looked upon with suspicion by his neighbouring kings. His courtiers were not at all happy with him. They plotted against him so many times. Ranajit Malla had no fixed policy of his own. Sometimes he sided with Kantipur, sometimes he sided with Lalitpur. In Lalitpur the six Kazis were all in all. They were the king-makers. They deposed and even went to the extent of finishing the king who would not dance at their beck and call. As the Kazis were put to great humiliation by Jaya Prakash Malla while they were at Kantipur, they were bent upon the destruction of Jaya Prakash Malla. The illegitimate sons of Ranajit Malla, on the other hand, were ready to do any damned thing for their personal interest. Every kingdom had thus its own internal trouble. To add to this, there was no love lost between the Malla rulers. They were always engaged in seeking the ruin of the other. Prithbi Narayan Shah was looking for a suitable opportunity to invade Nepal and never before was the time so favourable as this.

Socio -economic condition:

During the Malla period all the social customs were governed or regulated by religious injunctions. There were four main classes, namely Brahmans, Kshetriyas, Baishyas and Sudras and 36 castes. Jayasthiti Malla, however, brought about social reforms by prescribing different callings for people of different castes. The Brahmans were to act as priests and preceptors. People belonging to the caste next in order of the

Brahmans were given different posts in the administration of the country. Some were engaged in trade and commerce, others, in agriculture. The lowest in the order of society were to do menial work. The Buddhist society was also similarly divided on the basis of callings. The Buddhist monks who had returned to household life were to act as priests and preceptors. Next to them in order were the Banras also known as Shakyas. They had their own callings. Their main occupation was to make gold ornaments. Next to the Banras in order were carpenters, masons, sculptors, businessmen etc. The actual tillers of the soil were "Jyapus". As a result of this division of society into castes based on different callings, people belonging to different castes came out to be efficient in their respective callings. This structure of the society was largely responsible for the development of art and architecture. It largely solved the question of unemployment as well. Trade and commerce was also highly developed during the Malla period. Women were given equal status in the society. There was no Purdah system. They could move freely in the society. Though attempts were made to prevent child marriage, it was in vogue. Widow marriage was also in vogue. It was not under taboo. Women reserved the right to divorce, but the tie of marriage was not broken on flimsy grounds. Though polygamy was not under taboo, it was largely in practtice with the royal family and the courtiers. A married man married for the second time, only on the ground of sterility.

Hinduism and Buddhism were the two main religions prevalent during the Malla period. Shaivism and Vaisnavism are the two main sects of Hinduism. They were there during the Malla period as well. Shaivists who worshipped Shiva were far greater in number than the Vaisnavites who practised non-violence. Buddhism has also its two sects—Hinayan and Mahayan,

but Mahayanists even now form the bulk of the Buddhist population. They regard Buddha as an incarnation of God and worship him as such. Tantricism was, however, the main cult prevalent during the Malla period. Both Hindus and Buddhists were engaged in TANTRICISM. Almost all gods and goddesses were installed and worshipped in conformity with the tenets of Tantricism. Tulajabhavani, as for example, was worshipped strictly in accordance with Tantricism. There were veteran Tantrics as Jamana Gubhaju and others. With the help of Tantricism they worked wonders. A great havoc was caused to Buddhism in Nepal by Shankaracharya but because of the tolerant attitude of the Buddhists they were living in peace with the Hindus. The Buddhists did not mind going to Pashupati Nath, Guhyeshwari and worshipping other Hindu gods and goddesses. The Hindus, too, visited Swayambhu Nath, Matsyendra Nath and other Buddhist temples. Though politically Nepal was divided into three different kingdoms, they were bound together socially and culturally. There was cultural unity, though political unity was lacking.

During the reign of King Ratna Malla, Muslims were allowed to settle in Nepal and profess their own religion peacefully. They were not, however, allowed to proselytise and spread their religion, nor were they allowed to slaughter cows.

People were god-fearing and superstitious. They were afraid of the wrath of God and believed in ghosts and spirits. Both the king and the people had religious bent of mind and they were charitably disposed. They spent their money in building temples, digging wells and ponds and in constructing stone water spouts, rest-houses and so on. Grants of lands were made available for their proper maintenance and repair and also for the annual or daily worship of gods and goddesses. Theft, robbery, and cheating were almost unknown. Even business trans-

actions were carried on mere faith. There were no ledgers and account-books.

Most of the festivals in the Valley had their origin in the Malla period. They were all given religious colouring.

With the exception of a few, all the Malla kings were religious minded. They built such beautiful temples as Krishna Mandir, Nyatapola temple, Maha-Bauddha temple and other temples of exquisite beauty.

Education and literature

Though imparting education to the public was not considered to be one of the main functions of the State, there was no dearth of educated people in Nepal. Of course, there were no schools and colleges in the modern sense of the term, but the Buddhist Bihars (monasteries) and the houses of the Brahmans served the purpose. Buddhist monks and Brahmans could not do without education. They were well versed in scriptures, astronomy, mathematics, etc. Sons of businessmen, skilled artisans, courtiers would go to the Brahmans and Buddhist monks for education. They received that much and that sort of education as their respective callings demanded of them. Most of the Malla kings were also highly educated. They were great poets and authors. Some of them were well versed in astronomy.

Nepal Bhasa, being the state language of the time, flourished along with Sanskrit. Books on drama, poetry and other forms of literature have been found written both in Sanskrit and Nepal Bhasa. Plays were generally religious in character and most of them were ascribed to the authorship of the kings.

As printing presses were not yet introduced into Nepal, most of the books were in the form of manuscripts. As most of

the books were written labouriously by hand, the number of books to be available was limited. Books were, therefore, beyond the reach of the general public.

The imparting of education was not then paid for. In return, the pupils carried the orders and commands of the teachers and tried to satisfy the teachers in every possible way.

Art and architecture developed a great deal under the patronage of the Malla kings. The Malla kings kept themselves engaged in building temples and in making their respective kingdoms artistically beautiful. Pratap Malla in Kantipur, Siddhi Nara Singh Malla in Lalitpur and Bhoopateendra Malla in Bhaktapur by renovating their respective palaces made them artistically beautiful. The temples of Swayambhu, Pashupati, Guhyeshwari, Bauddha Nath, of Nyatapola, Dattatreya, of Krishna Mandir, Maha-Bauddha even today stand as specimens of Nepalese art of exquisite beauty. Not only architecture, but sculpture, painting, dancing, music, playing on drums and other musical instruments were also highly developed. Metal and wooden images of Buddhas, Taras and other Buddhist gods and goddesses would be put on display for a week sometime in the month of 'Shrawan'. Dances were also in vogue but they were mainly religious. Nava-Durga dance in Bhaktapur, Bhadrakali dance in Kantipur, Harisiddhi dance, Kartik dance in Lalitpur which are still in vogue had their origin in the Malla period.

In the field of art, literature, trade and commerce, and religion Malla period seems to have achieved progress. Had it also achieved political unity, it would not have succumbed so easily to the invasion from outside.

Administrative set up

At the apex there was the king. Below him were the

priests and preceptors, Pradhans, Maskeys, Amatyas and other high officers to help and advise the king in his day-to-day administration. Except religious injunctions and fear of the revolt of the people there was no limit to the power of the king. In state affairs of great importance, sometimes the king consulted or sought the advice of the people. When Jaya Prakash Malla and Tej Nara Singh Malla fled to Bhadgaon after the fall of Kantipur and Lalitpur Ranajit Malla gave them political asylum only with the consent of the people. Sada Shiva Malla had to flee from the country as he went against the will of the people. Jaya Prakash Malla could never be popular and get the support of the people as he attached little or no importance to the opinion of the people.

Village or town Panchayats were given the right to local self-government. The old and wise men of the village or the town were the members of the local panchayat. Capital punishment seemed to have been inflicted only on those offenders who sought to overthrow the government. Minor offences were given corporal punishment or were fined. Later on, properties also began to be confiscated according to the gravity of the offence. As people were God-fearing the number of crimes committed were not so many.

With the fall of Rome and the break-up of the Roman Empire i. e. the period which extends from the second half of the fifth century to about the end of the tenth or the beginning of the eleventh century European civilization enters into a period of darkness but Nepal under its rulers has kept its civilisation alive. European social life was marked by feudalism which in its strictest sense was absent in medieval Nepal. Medieval Nepal was, therefore, free from all the evils of feudalism.

The absence of large towns in western Europe, following

the downfall of the Roman Empire, was largely responsible for little or no progress in trade and commerce. Nepal's trade and commerce with India and Tibet was, however, highly developed at that time.

The Muhammadans were carrying fire and sword into Europe; Crusades were being fought but there was religious toleration in Nepal. Even Muslims when they were allowed to settle in Nepal were living peacefully. Islam made its way even in India. India came under the sway of the Mughals and proselytyzing began but Hinduism found a secure place in Nepal (free from the proselytyzing effect of Islam). Under the patronage of the Mughal Emperors, Urdu and Persian languages developed while in Nepal, Sanskrit and Newari flourished unchecked.

The general insecurity of life in Western Europe following the death of Charlemagne in 814 A. D. was largely responsible for the decline of art and architecture in Western Europe while they developed to a great extent under the patronage of the then rulers of Nepal.

During the Age of Revival, one of the two phases of the Middle Ages, which begins about the opening of the eleventh century and borders on the fifteenth, European civilization was making slow but sure advances, and feudal anarchy was giving way to social order and strong monarchy. Renaissance or Revival of Learning was another characteristic which marked the last part of the medieval period in Europe.

Unlike Europe, Medieval China was also developed in every respect. If the Tang period was a period of high cultural achievement, the golden Age of Poetry and sculpture, the Ming period opened up new artistic fields in drama and novel and in architecture.

Nepal under the Mallas:

a) Political—Malla rulers divided among themselves,
b) Socio-economic—different callings for people of different castes led to their efficiency in their respective callings
c) Religious—Hinduism, Buddhism and other sects, Tantricism prevalent
d) Art
e) Education, Literature
f) Administration

The Kingdom of Gorkha

When Alauddin, the Sultan of Delhi invaded and captured Mewar, the ruling families of the Rajputs were put to flight. Some betook themselves to the south and some to the northern Himalayas. Of the families which took to the south, Shivajee carved a kingdom for himself and earned name and fame. Prithbi Narayan Shah, the founder of modern Nepal, was born in the family which took to the northern Himalayas.

Yasho Brahma Shah, a descendant of the Rajputs who fled to Nepal from Mewar and who carved out a small principality of their own at Pallo Nuwakot (West No. 4) and Kaski, annexed Lamjung also to his kingdom. After the death of Yasho Brahma Shah his eldest son Nara Hari Shah ascended the throne of Lamjung. Drabya Shah then left Lamjung and made his way for Liglig. There was no love lost between the Ghale chieftain of Liglig and the people. Taking advantage of this situation Drabya Shah attacked Liglig. In this task Drabya Shah was helped by Ganesh Pande, Bhagirath Pant, Ganga Rana, Narayan Aryal and others. Backed by force and diplomacy Drabya Shah could defeat the Ghale ruler of Liglig and became king himself.

Drabya Shah was very ambitious. He was not satisfied with Liglig alone. He wanted to conquer and annex the neigh-

bouring kingdom of Gorkha as well. With a view to bringing about rupture between the ruler and the ruled Drabya Shah fist sent Ganesh Pande, Bhagirath Pant and others to Gorkha. They were successful in their mission. The simple-minded people of Gorkha were led astray. As a result,when Drabya Shah invaded Gorkha, the people sided with Drabya Shah and the Khadka ruler of Gorkha having been killed in the battle, Gorkha was easily conquered. Drabya Shah ascended the throne of Gorkha in 1616 B.E. (1559 A.D.) After that Drabya Shah also conquered Siranchok and Ajigarh—two important places from the strategic point of view. His brother Nara Hari Shah who ruled over Lamjung grew jealous at the growing power of Drabya Shah. He claimed that he, being the eldest in the family, should rule over Gorkha and Liglig as well, but Drabya Shah would not entertain his claim and retorted back that none but him could be the king of the kingdoms which he had won by his valour and prowess. So long as their mother was alive, they were not allowed to fight each other. After the death of their mother Nara Hari Shah tried to capture Drabya Shah by treachery, but Drabya Shah was too clever for Nara Hari Shah. As soon as he got scent of the plot, he ran away to Gorkha. Afterwards, Nara Hari Shah invaded Gorkha but he was repulsed.

Drabya Shah was not only a conqueror but also a good administrator. By allowing the people to enjoy their festivals in their own way without hindrance he won the popularity of the people. The local people were recruited in the military and given posts in the administration according to their merit. As he declared himself to be a Gorkhali king, the feeling that he was a foreigner, that he came from outside the country was slowly wiped out.

He ruled for eleven years and died in 1627 B.E. (1570 A.D.)

Ram Shah

After the death of Drabya Shah his son Purendra Shah became king. He ruled for thirty five years. When he died, his son Chhatra Pati Shah succeeded him. He hardly ruled for seven months when he died. As he died issueless, his brother Ram Shah ascended the throne of Gorkha in 1606 A. D.

He was not only a great conqueror but also an able administrator. He was a conscientious ruler, far-sighted and also a diplomat of the first order. He not only extended the Gorkha kingdom but also consolidated it.

Ram Shah was very ambitious. He was not satisfied with the small principality which consisted of Liglig, Gorkha, Siran-chok and Ajirgarh. He wanted to carve out a bigger Gorkha



Ram Shah

Kingdom. Around Gorkha there were many small kingdoms ruled over by the Gurungs, Bhotias and the Rajputs, at whose expenses he could aggrandize his kingdom. First, he increased his military strength. He raised a well disciplined and well trained army fully equipped. He then contracted friendship with the powerful hilly kings of Palpa and Jumla and also with Siddhi Nara Singh Malla of Lalitpur. He then launched his military campaigns and conquered Barpak, Shyartan, Atharsaya Khola, Ferung, Khari, Meghi Charage, Niwarchok, Dhading and other territories one by one. He even brought the Sen king of Tanahu under his sway. As a result of these conquests, his kingdom extended as far as Trisuli in the east, Marshyandi in the west, Rasuwa in the north and Mahabharat range in the south. Fearing the growing power of Gorkha, the king of Lamjung invaded Gorkha with a view to curbing its power but Ram Shah drove back the army of Lamjung beyond Marshyandi. After that the king of Lamjung did not venture to attack Gorkha for the second time.

Ram Shah was not only a conqueror but also a reformer. He first of all turned his attention to improving the internal condition of the country. There were no fixed and uniform weights and measures throughout his country. They varied from place to place. In order to bring about uniformity in weights and measures he introduced uniform standard weights and measures throughout his country. By introducing administrative reforms he brought about administrative uniformity throughout his kingdom. He fixed the rate of interest. In cash loans money-lenders were not to charge more than 10% interest but if the loan was in kind, they were not to charge more than 25% interest. If the loan was not repaid for ten years, the money-lender was to realise double the amount of the principal, if the

loan was in cash and triple the amount of the principal, if the loan was in kind.

Arrangement for grazing grounds for the cattle in each and every village was made. Those who encroached upon the grazing grounds would be severely dealt with. Trees were planted on either side of the road for the convenience of the pedestrians. Those who cut down the trees would be severely dealt with. He also introduced new titles as Kazi, Sardar, Khardar, etc. Corrupt officials would be given severe punishment. Ram Shah was famous for justice. He improved the trade and commerce of the country by bringing merchants from Patan. He also brought new lands under cultivation. In this way he brought about peace and prosperity in the country.

Like Siddhi Nara Singh he was religious minded and had an ascetic bent of mind. On occasions he fasted and practised penance. He could wield weapons of various kinds with ease and was well-versed in war tactics. Himself a scholar, he respected the scholars in his palace. His palace was graced by Lakhan Thapa, the famous Magar sage. Towards the last part of his life he abdicated himself in favour of his son Dambar Shah and led an ascetic life and in 1633 A.D. he died at the confluence of Marshyandi and Daroudi.

The successors of Ram hSah

After the death of Rama Shah his son Dambar Shah became king of Gorkha. After Dambar Shah, Krishna Shah, Rudra Shah and Prithbipati Shah ascended the throne of Gorkha in succession. Prithbipati Shah was a weak ruler. Taking advantage of this, Lamjung attacked Gorkha and occupied some of its territories. Those lost territories could, however, be reconquered by a clever stroke of diplomacy of Ranadulla Shah,

a son of Prithbipati Shah. Ranadulla Shah, on the pretext of having picked up a quarrel with his father, went to Lamjung and served the king there. He led the king to believe that he was really sincere and the rupture between him and his father was also real. Acting on this belief the king of Lamjung appointed him governor of all the territories he had captured from Gorkha. He kept quiet till he had consolidated his power and position there. He then secretly sent a message to his father asking him to attack the territories. He sided with his father and the territories easily fell ino the hands of Prithbipati Shah. As a result of this act of his, he became very popular with his father. His brother Bir Bhadra Shah was afraid that his father would make him (Ranadulla Shah) his successor. Ranadulla Shah tried to make his brother believe that he had no ambition for the throne. But when he saw that his brother was not convinced, he committed suicide. Bir Bhadra was greatly shocked at the death of his brother. He became diseased and soon after he died, leaving his baby son at Tanahu. His wife was at Tanahu when he died. Now Prithbipati Shah was very much worried about the question of succession. His another son Dala Shah was blind and there was nobody to succeed him. Narabhupal, the baby son of Bir Bhadra born of his wife at Tanahu, was however, brought to Gorkha and made the heir-apparent. After the death of Prithbipati Shah, Narabhupal ascended the throne of Gorkha in 1716 A. D.

As soon as Narabhupal ascended the throne he hoped to conquer the warring states of the Kathmandu valley. He knew that the kings in the Valley were at daggers drawn and were engaged in internecine war. Before conquering the Kathmandu

valley he had to conquer Nuwakot, the gateway to Nepal proper. So in 1737 A D. he sent an army under the command of Jayanta Rana and Maheswar Pant to attack Nuwakot but they were badly defeated and Narabhupal Shah could never again venture to attack Nepal. Afterwards, Narabhupal spent most of his time in devotion and as such his senior queen Chandra Prabha carried on the day-to-day administration of the country. Narabhupal died in 1742 A. D. and afer his death his son Prithbi Narayan Shah, the conqueror of the Kathmandu valley, ascended the throne of Gorkha.

Prithbi Narayan Shah

Prithbi Narayan Shah was born in 1722 A D. by the second queen Kaushalya Devi of Narabhupal Shah. He grew up under the fostering care of the elder queen Chandra Prabhabati and at the age of fourteen he was married to Indra Kumari, daughter of Hemakarna Sen, King of Makwanpur, But this matrimonial alliance proved to be a failure as misunderstanding and rupture developed with the king of Makwanpur. So in 1717 A. D. he married Narendra Lakshmi, daughter of Abhiman Singh, a Rajput of Kashi (Benares).

After the death of Narabhupal, Prithbi Narayan Shah ascended the throne in 1799 B. E. (1742 A. D.) He was only twenty years old when he ascended the throne. Prithbi Narayan Shah was an ambitious king. He was not satisfied with the small principality of Gorkha. He wanted to aggrandize his kingdom at the expense of the kings of the Kathmandu valley. During the reign of Narabhupal Shah he was sent to Bhaktapur to get the first-hand information of the Kathmandu valley. As a guest of Ranajit Malla, he stayed in the palace of Bhaktapur. He developed close friendship with the Crown Prince

Bir Narasimha. After acquainting himself with the condition of the Kathmandu valley Prithbi Narayan Shah returned to Gorkha and when Narabhupal Shah came to know of the condition of the Kathmandu valley, he in his eagerness to capture the kingdoms of Kantipur and Bhaktapur invaded Nuwakot, the gateway to the Kathmandu valley, but he was badly defeated and could not even think of the second invasion and at last he died. Prithbi Narayan Shah also, soon after his accession to the throne, invaded Nuwakot. Like his father, he had to suffer



Prithbi Narayana Shah

defeat at the hands of the Malla rulers. Prithbi Narayan was now sure that unless his army was well equipped there was no chance for his army to conquer Nepal. He, then, went to Benares, bought arms and ammunitions and came back. He invaded Nuwakot for the second time. This time Kashi Ram Thapa under whose command the troops from Kantipur were sent to fight with Prithbi Narayan Shah was defeated. Nuwakot was then annexed to the kingdom of Gorkha.

Encouraged by the success Prithbi Narayan Shah invaded Belkot some five miles away from Nuwakot and defeated the troops under Jayanta Rana.

Prithbi Narayan Shah then captured Dahachowk, Lamidada, Deurali, Sunkosi and Dolakha one by one and in 1814 B.E. (1757 A.D.) he invaded Kirtipur. A fierce battle was fought. The Gorkhali forces could not stand against the combined forces of Kantipur, Lalitpur, and Bhaktapur. Prithbi Narayan Shah had to suffer heavy losses at the hands of the Malla rulers. Kalu Pandey and many other officers of Prithbi Narayan Shah lost their lives. Prithbi Narayan Shah himself had a narrow escape. The Gorkhali troops were then put to rout.

Undaunted by the defeat, Prithbi Narayan Shah again attacked Kirtipur in 1764 A. D. Circa. This time also he had to suffer defeat at the hands of the Mallas. His brother Sura Pratap Shah also lost one of his eyes.

Now Prithbi Narayan Shah realised that Nepal could not be conquered only by force, so with a view to bringing about misunderstanding between the ruler and the ruled and also between the rulers themselves he sent his men to Kantipur, Bhaktapur and Lalitpur in disguise. To a large extent they were successful in their task. In the meantime, Prithbi Narayan Shah captured Dhulikhel, Chaukot, Panauti, Khadpur, Banepa,

Shyangja, Nala, Dharmathali, Chitlang, Pharping, Sindhuli, Chisapani, Hariharpur, Makawanpur and other states and brought about economic blockade to the Kathmandu valley.

Mir Kasim, the Nawab of Bengal, having been defeated at the hands of the English, turned his attention to Nepal for aggrandizement. Mir Kasim sent his troops under the command of his General Gurgin Khan (Gurupinkhan) to invade Nepal, but they were defeated at the hands of Prithbi Narayan Shah. Prithbi Narayan Shah then invaded Kirtipur for the third time. In this battle the Kirtipures (the inhabitants of Kirtipur) fought very bravely. Even females fell fighting in the battle. As all the outlying posts fell into the hands of Prithbi Narayan Shah, Kirtipur could receive no supplies from outside. At last the Kirtipures had to surrender. As soon as Kirtipur fell into the hands of Prithbi Narayan Shah he ordered his men to cut off the tips of the noses of the Kirtipures. This he did in retaliation for the loss of his brother's sight in the previous battle. Jaya Prakash now realised the gravity of the danger to which he was exposed. He asked for help with the East India Company. To help Jaya Prakash the East India Co. sent some troops under the command of Captain Kinloch. The Gorkhali troops defeated them in the battle of Hariharpur.

On the 14th of Bhadra, 1825 B.E. (1768 A.D.) Prithbi Narayan Shah invaded Kantipur. It was the day of Indra Jatra, so all the people including Jaya Prakash were engaged in merry-making. Jaya Prakash collected some troops in haste and fought against Prithbi Narayan Shah. Against the well equipped army of Prithbi Narayan Shah a handful of Jaya Prakash Malla's troops could not stand. Jaya Prakash fled to Lalitpur. Kantipur fell into the hands of Prithbi Narayan Shah. Some months after this Prithbi Narayan Shah invaded Lalitpur as well. Owing to the treachery

of the six Pradhans Lalitpur could offer little or no resistance to Prithbi Narayan Shah. Lalitpur easily fell into the hands of Prithbi Narayan Shah.

In 1771 A. D. Prithbi Narayan Shah invaded Bhaktapur. Before laying a siege on Bhaktapur he sent a letter to Ranajit Malla asking him to hand over Jaya Prakash Malla and Tej Narasimha Malla to him. Ranajit Malla, however, refused to do so. In consultation with his people he (Ranajit Malla) rather gave them political asylum. But owing to the treachery of Ranajit Malla's illegitimate sons Prithbi Narayan Shah could very easily enter Bhaktapur. The siege lasted for three days. Jaya Prakash Malla was struck by a bullet on the leg. When Ranajit Malla saw that he had no hope of his success, he hung his crown outside the palace window. When the Gorkhalese saw that the king of Bhaktapur was surrendering, they stopped fighting. Prithbi Narayan Shah, then accompanied by some well-armed Gorkhali soldiers went to the Chaukot palace where all the three kings were staying. The Malla kings having thus fallen into their hands, the Gorkhalese burst into laughter. At this Jaya Prakash flew into a rage and said, "O Gorkhalese ! you could laugh to-day because of the treachery of our own men. Had they not betrayed us, we could have given you a good lesson. Now we are in your hands, do whatever you want to do with us". Tej Nara Singh did not even look at the Gorkhalese. When Prithbi Narayan Shah told Ranajit Malla that he had to suffer the fate of the other kings as he did not hand over the fugitive kings to him; Ranajit Malla retorted; 'Jaya Prakash Malla had not come here when you occupied my seven villages, namely, Nala, Dhulikhel, Banepa, Sankhu Chaukot, Panauti, and Sangga".

According to his wish Jaya Prakash Malla was taken to Aryaghat at Pashupati and there he died. Ranajit Malla was sent

to Kasi (Banares). Tej Nara Singh as he kept quiet and did not express his wish was imprisoned for life.

The fall of Kantipur, Lalitpur and Bhaktapur marked the end of the Malla dynasty and the beginning of the Shah dynasty in the history of Nepal and with the accession of Prithbi Narayan Shah on the throne of Kantipur Nepal enters into a new era.

The Kingdom of Gorkha

Rajputs of Mewar	carved out a principality at Pallow-Nuwakot and Kaski.
Yasho Brahma Shah descendant of the said Mewar Rajputs.	annexed Lamjung to the principality
Narahari Shah eldest son.	succeeded Yasho Brahma Shah
Drabya Shah second son	left Lamjung for LIGLIG where the Ghale chieftain was an unpopular ruler, Drabya Shah defeated him and became king. He next invaded and conquered Gorkha by defeating Khadka ruler. He conquered Siranchowk and Azirgarh. Narahari Shah's attack repulsed by Drabya Shah.
Purendra Shah	Succeeded Drabya Shah.
Chhatrapati Shah	Succeeded Purendra Shah and died issueless .
Rama Shah	Succeeded his elder brother Chhatrapati Shah, aggrandised himself at the expense of his neighbouring principalities, contracted friendship with the kings of Palpa and Jumla, and Siddhi Narasingh Malla of Lalitpur, brought the Sen king of Tanahu under his sway, attack from Lamjung repulsed, his reforms.
Dambar Shah	succeeded Rama Shah
Krishna Shah	succeeded Dambar Shah.

Rudra Shah	succeeded Krishna Shah.
Prithbipati Shah	succeeded Rudra Shah, lost some of the territories to Lamjung but could be recovered by a clever stroke of diplomacy of Ranadulla Shah
Nara Bhupal Shah	ascended the throne of Gorkha, attempted to conquer Nuwakot, gateway to Nepal but could not.
Prithbi Narayan Shah	succeeded Narabhupal Shah, invaded Nuwakot but got repulsed, conquered it in his third attempt. He then conquered the out-lying districts of Nepal, invaded Kirtipur but suffered defeat, made an economic blocade to Kathmandu valley, defeated Mir Kasim ;Nawab of Bengal's troops under his General Gurdin Khan and invaded Kirtipur for the third time. Fall of Kirtipur, defeat of the troops sent by East India Company under the command of Captain Kinloch to help Jaya Prakash, king of Kantipur, fall of Kantipur, Lalitpur and Bhaktapur.

End of Malla dynasty and the beginning of a new era under Shah dynasty in Nepal.

Middle Ages

Century	Nepal	Europe	India	China
5th-11th	Growth of civilization and culture	Decline in civilization and culture (Dark Ages)	Growth of Muslim culture	Growth of Chinese civilization under Tan and Ming dynasties
11th-15th	Development of Sanskrit and Newari literature	Age of Revival Civilization was making slow but sure advances	development of Urdu and Persian literature	development in drama novel and architecture

APPENDIX

Politically Nepal has a chequered career. It saw the rise and fall of many dynasties. The first dynasty whose mention is found in the chronicles of Nepal is the Gopal dynasty i.e. the dynasty of Cowherds. After the Gopal dynasty comes the Ahir dynasty. But much light has not yet been thrown on these two dynasties. Extensive research work is needed before detailed and authentic accounts of these dynasties can be given. The Kirant dynasty also ruled over Nepal for a pretty long time. The Kirant dynasty was, however, superseded by the Soma dynasty which, in its turn, was superseded by the Lichchhavi dynasty The Lichchhavi dynasty is supposed to be the golden period in the history of Nepal. The rise of the Malla dynasty is another landmark in the history of Nepal. Under the fostering care and patronage of the Malla Kings, Nepalese arts and architecture developed a lot. The Malla dynasty weakened by internal strife and torn by hatred and jealousy and intrigues of the Malla rulers of the petty kingdoms of Kathmandu, Bhaktapur and Lalitpur also owing to the betrayal of the commanders and the short sightedness of the Malla rulers succumbed to the invasion of the Shah King Prithbi Narayan Shah from Gorkha a small principality to the west of Kathmandu.

The late King Mahendra Bir Bikram Shah Dev is the tenth of the line of King Prithbi Narayan Shah, founder of modern Nepal.

Two hundred years have passed since the Shah dynasty came to power. In between this period the royal power was usurped by the Rana Prime Ministers who became the de facto rulers of Nepal for one hundred and four years. Only in 1951 A. D. with the concerted action of late King Tribhuvan Bir Bikram Shah Dev and his people could the Ranarchy be overthrown and power was transferred from the last Rana Prime Minister to the King;

All along its history Nepal has been a monrchical state and all is rulers were autocrats with no constitutional limits on their power. Though autocrats, most of the rulers must be said to have been benevolent and only with the coming of democracy in Nepal in 1951 political rights were granted to the people. After the overthrow of the Elected Government in 2017 B.S. (1960 A.D.), Panchayat democracy was introduced under the able leadership of the late King His Majesty Mahendra Bir Bikram Shah Dev. It is hoped that the tasks which have remained so far incomplete will be completed by his worthy son and successor the present King His Majesty Birendra Bir Bikram Shah Dev.

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Printed at HMG Press, Kathmandu.